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UNIVERSAL HISTORY,

ANCIENT AND MODERN;

FROM

THE EARLIEST RECORDS OF TIME,

TO

THE GENERAL PEACE OF 1801.

IN TWENTY-FIVE VOLUMES.

BY WILLIAM MAVOR, L. L. D.

VICAR OF HURLEY IN BERKSHIRE, AND CHAPLAIN TO THE EARL OF DUMFRIES.

Factorum est copia nobis.

. . . . . .

Res gestæ regumque, ducumque, et tristia bella.

VOL. XIII.

OR VOL. IV. OF THE MODERN PART.

NEW-YORK:

PRINTED BY HOPKINS AND SEYMOUR, FOR SAMUEL STANSBURY AND CO.

1804.

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THE

HISTORY

OF THE

DISPERSION OF THE JEWS;

OF

MODERN EGYPT;

AND OF

THE OTHER AFRICAN NATIONS.

BY WILLIAM MAVOR, L. L. D.

VICAR OF HURLEY IN BERKSHIRE, CHAPLAIN TO THE EARL OF DUMFRIES,

AUTHOR OF THE BRITISH NEPOS, &c. &c.

NEW-YORK:

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MODERN HISTORY.

DISPERSION OF THE JEWS.

THE ancient part of the Jewish history was concluded with an account of the siege and demolition of the temple and city of Jerusalem; of the dreadful slaughter of many of the inhabitants which ensued; and of the dispersion and servitude of the wretched survivors. These events exactly corresponded, in every particular, to the divine prediction of Jesus, the long promised and expected Messiah, whom the Jews rejected and crucified. In continuing the Jewish history, we shall commence our narrative with an account of those who retired from Jerusalem, immediately after the destruction of their city and temple by the Romans, and dispersed themselves through the countries of Turkey, Persia, Egypt, Palestine, and the eastern parts of the world; and we shall conclude our relation with a recital of the principal occurrences which befel those Jews that migrated into Italy, Spain, Portugal, France, England, Germany, and other provinces of Europe.*

* Besides these distinctions, the European Jews divide themselves into northern and southern; the former consisting of those who for many ages have resided in Germany, Denmark, Poland, and other northern provinces and the latter, those in Spain, Portugal, &c.

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The history of the eastern Jews is very obscure and perplexed. The rest of that people are greatly ignorant of what happened to their brethren in those remote countries, and have received very imperfect intelligence from thence. They who survived the demolition of the temple and city of Jerusalem, and escaped the fury of the Roman soldiers, retired, some into Galilee, but a much greater number into Egypt and Cyrene. The learned Dr. Lightfoot, however, conjectured that the Jewish sanhedrim was not abolished, but only removed to Jamnia, and from thence to Tiberias, where it subsisted till the death of Judah the saint; and that academies were erected in other cities, whilst the nation was still governed by a patriarch. But all this rests on the bare authority of their traditions, which, in what concerned the Jewish honour, are not to be depended on, and seem, in this particular, to be entirely false; for it does not appear, that the Romans left to that court the least shadow of power or authority. On the contrary, we know that the whole nation, on account of their frequent and bloody rebellions, was grievously oppressed; and it is not probable, that a people become so odious and detestable, would be permitted such a supreme court, and one which had so great and extensive authority. Besides, if Titus had made any concession of this nature to the Jewish people, Josephus, as well for the honour of that emperor, as for the credit of his nation, would, doubtless, have noticed it. And Domitian is known to have hated the Jews too much to have allowed them such a signal privilege; for he was rather a persecutor than a friend and benefactor of that people. It is, therefore,

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in the reign of the emperor Nerva, his successor, who was much more favourable to the Jews, that we are to look for the first appearance and institution of these Jewish patriarchs. During the two preceding reigns, they were treated with cruelty and oppression; nor can they be supposed, under those several calamities, to have recovered themselves so far from their dispersion, as to have been in a condition to obtain this new dignity, much less to raise it to such a degree of authority.

With respect to the patriarchs of Judea, they are generally considered to have been of the Aaronick or Levitical race, and not of the tribe of Judah, which, in these parts, was either extinguished, or at least so far depressed, that they could not resume their former functions and power; and any such attempt would only have brought upon them the resentment of the Roman nation. That the Priests and Levites, however, should be permitted to assume the power of instructing the people, and, for that purpose, to erect schools, to appoint masters, and, at length, to instal one over the rest, with the title of Rosh Abboth, or head of the fathers, and to which the Greek word patriarch corresponds, seems very probable; for neither their tribe, which was excluded the regal dignity, nor their office, which was then confined to matters of religion, could give any umbrage to the Roman power. The authority which they acquired over the people committed to their charge, owed its rise and gradual increase to their great reputation for learning and piety, and principally consisted in the decision of matters which related to religion, and in framing the wisest and most

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effectual regulations for the re-establishment and permanency of it. The authority of the patriarchs, however, has been greatly exaggerated by the Jewish writers, in order to repel a powerful argument urged by the Christians, that the sceptre or regal power mentioned by Jacob, had departed from them. Subordinate officers were appointed under them, whose business it was to carry their decisions into effect, and to regulate other affairs within the cognizance of the patriarchs.

Having determined the most probable era of the commencement of the patriarchate, it will be necessary to observe, that the celebrated city of Tiberias, founded by Herod, and situated on the lake of that name, was chosen for the patriarchal seat. In this city, also, a Jewish academy was soon after erected, which became famous for its learned men, and particularly for the compilers of the Mishnah*.

In the next century, the Jews rebelled under the emperor Trajan, which can only be ascribed to their impatience and hatred of a foreign yoke. Their resentment raged with incredible fury, notwithstanding the low condition to which they had before been reduced. The Jews at Cyrene, who had been settled there for some time, and had become powerful, were the first to rebel, and gained some considerable advantages over the Cyrenians and Egyptians. These fled immediately to Alexandria, and alarmed that city to such a degree, that all the Jews found in it were massacred. Those at Cy-

A. D. 115.

* The Mishnah is a code or body of oral traditions, founded on the writings and ordinances of Moses, &c. The Greeks called it Deuteronomy, or the second law.

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rene, provoked at such a dreadful reprisal, chose one Andrea for their principal. Under this leader, they killed two hundred and twenty thousand inhabitants, and fought many desperate battles with the Romans, under M. Turbo, whom Trajan sent with a powerful army, to reduce them. They laid waste and depopulated the whole country of Lybia, and Adrian was afterwards under the necessity of sending a colony to re-people it.

In the next year, the Jews of Mesopotamia appeared in arms, and in such force, that the inhabitants of the whole country feared for their safety. This obliged the emperor to send L. Quietus, at that time the greatest general the Romans had. He slew great numbers of the insurgents, and again subjected the rest to the Roman power; but lest they should re-assemble, and rebel after his departure, Trajan appointed him governor of Palestine, that he might keep them in awe.

Soon after, the Jews in the isle of Cyprus revolted, and destroyed two hundred and forty thousand of the inhabitants. Trajan, therefore, sent Adrian with a powerful army, who with difficulty subdued them; and they were afterwards, by an edict, banished the island.

The next insurrection was raised by their false messiah, or caziba, or, as he called himself, Barchochab. This man taking advantage of the resentment with which the minds of the Jews were at that time inflamed, on account of a colony which Adrian had sent to rebuild the city of Jerusalem, and of a prohibition to circumcise their children, became the principal of the Jewish nation, and proclaimed himself their long ex-

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pected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans. Having, however, become powerful, he was chosen king of the Jews, and acknowledged as the true Messiah. He chose for his precursor, the celebrated Akiba, who being in high repute among the Jews, and chief of their sanhedrim, declared him to be the star which had been predicted to arise out of Jacob. An army of two hundred thousand men was immediately raised, and Bither became the place of their retreat, and the capital of this new kingdom.

Barchochab, however, did not declare war against the Romans, till Adrian had quitted Egypt. When the Roman emperor was informed of the great number of banditti, and other straggling Jews, who had flocked to the standard of Barchochab, he sent T. Rufus with a numerous and powerful body of troops against them; but these forces were not sufficiently strong to prevent the impostor from gaining advantages over him, and from destroying great numbers of converted Jews, Romans, and Christians. At length Julius Severus, who was then in England, and was esteemed the most consummate general of his age and nation, was deputed to command the troops destined to act against the insurgents. Not thinking it prudent or safe to oppose at once so vast and powerful an army, he contented himself with partial engagements, and with defeating detachments of their forces. By these means, he at length enclosed the enemy in Bither, cut off all their supplies, and laid siege to the place. The insurgents defended themselves

A. D. 134.

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with great bravery, and put Triphon, a famous rabbi, to death, for only proposing to surrender the town. The besieged, however, could not long withstand the repeated and vigorous attacks made upon the place. In one of these assaults, Barchochab was killed, and Bither soon after surrendered. A dreadful carnage of the Jews immediately ensued, and their historians affirm, that a greater number of their countrymen was destroyed within the walls of Bither, than was the whole amount of their nation when they emigrated from the land of Egypt. Akiba, after suffering a severe imprisonment, was doomed by the conquerors to a cruel death; and with him, say the Jews, perished the glory of the Jewish law. In this war, the Romans lost a great number of troops; but the number of the Jews that died by the sword, was five hundred and eighty thousand, besides those who perished by famine, fire, and divers other calamities.

The Roman general having thus terminated the war, the emperor Adrian seized the advantage of this peaceful interval to perfect his design of rebuilding Jerusalem. A. D. 137. But it was not the intention of Adrian to reinstate the Jews in their ancient city, which would only have occasioned more frequent revolts. On the contrary, by this action, he intended to mortify and humble the spirit of that stubborn people. For that purpose, he caused the ancient monuments of religion in the temple to be effaced and destroyed, and statues of pagan idols to be substituted in their room; and he likewise issued a severe edict, which expressly prohibited the Jews from entering the city. Not, however, satisfied with these acts of profanation and seve-

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rity, Adrian gave orders, that great numbers of these unhappy people should be annually sold like horses, and that the rest should be banished into Egypt. By these means, he effectually removed the Jewish inhabitants from Jerusalem; and this state became the most wretched and deplorable that can possibly be imagined. Excluded entrance into the holy city, their ancient inheritance, they surveyed Jerusalem from the neighbouring mountains, and wept over it. Frequently did the men and women ascend the Mount of Olives, and with their clothes rent, their hair dishevelled, and in all the ecstacy of grief and despair, bewail the ruin and decay of their once splendid and celebrated metropolis.

Whilst the western Jews, however, were thus experiencing all the miseries of oppression and violence, a much better fate attended their brethren in the east. Trajan, indeed, had carried his arms against them as far as Mesopotamia, but after Adrian was invested with the purple, he consented that the Euphrates should be the boundary of the Roman empire; the Jews, therefore, that resided beyond that river, were, in general, not concerned in the war which we have been relating. A few of them, however, passed the Euphrates, that they might assist their brethren in Judea against the Roman power, but unhappily their aid served no other purpose, than to increase the number of the slain; and to grace the triumph of the conquerors.

In this century, Judah Hakkadosh, the son of Simeon, surnamed the Just, and the third patriarch of the Jews, compiled the Mishnah. He succeeded his father in the dignity, and enjoyed the patriarchate forty-five years. The great re-

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putation and authority, which his learning and abilities had procured him, made him so arrogant and assuming, that he by no means deserved the title of saint, which was conferred on him. Judah Hakkadosh was succeeded in the patriarchate by his son Gamaliel, who confirmed his father's Mishnah, and died, A. D. 229. His son Judah did nothing worthy of notice, excepting that he left his dignity to his son Hillel the second, a person of great merit and learning. This patriarch was the first who computed the years from the Creation. He also invented the cycle of 19 years, to cause the course of the sun and moon to agree. Before his death, Hillel was converted to the Christian faith; and Judah his son succeeded him in the patriarchal dignity. On his demise, his son Hillel the third, became patriarch of Judea, and governed the Jewish church till the year 385. He was succeeded by his son Gamaliel, the fourth of that name, and the last of the patriarchal race. In 415 the emperor Theodosius deprived Gamaliel of part of his authority, and the patriarchal dignity was entirely abolished in 429, after it had continued in the same family during thirteen generations.

During the reigns of Antoninus Pius, M. Aurelius, and Commodus, the Jews were treated with great liberality and kindness; and Antoninus became not only a friend and patron of their nation, but also a convert to their religion. An edict of Adrian, however, which prohibited the circumcision of the Jewish children, being still in force, they grew so impatient under this restraint, that they appeared in arms, and obliged the emperor to repeal it, and to restore to them the free use of their religious ceremonies.

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The emperor Constantine was under the necessity of enacting several severe laws against the Jews, to prevent their making proselytes, and to suppress their insolence towards the Christians. Many false and absurd accounts are related by historians, relative to the conduct of this emperor towards the Jewish people. The design of Constantine was neither to persecute them, nor to compel them to embrace the christian faith: on the contrary, his only aim was to prevent that liberty and indulgence, which had been allowed them, from becoming subservient to the detriment and disgrace of christianity. It was, however, in the reign of Constantine, that the Jews, who had become numerous in Persia, and having been treated with kindness and liberality by many of the Persian monarchs, had acquired great power and influence at that court, raised a dreadful persecution against the eastern Christians. By their instigations, the Christians were slaughtered, the churches demolished, and every trace of christianity was nearly obliterated. These destructive and sanguinary proceedings were intended, as they said, to revenge the insults and indignities which the Jewish people were made to suffer in the Roman empire.

But their conduct towards the Christians did not go long unpunished. Constans succeeded his father in the empire, and observing the insolence of the Jews, and the indignant manner in which they treated the Christians, found himself under the necessity of using them with severity. What, however, incensed him most against them, was the treacherous conduct of the Jewish inhabitants of Diocæsarea, in Palestine. The Jews of that place taking the advantage of the em-

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peror's absence, who had marched an army into Hungary, raised an insurrection in Judea, that they might co-operate with the Persians, who, at the same time, invaded the Roman empire, and laid siege to Nisibis. Constans was, therefore, constrained to detach Gallus against them, who, marching his army through Judea, defeated the rebellious Jews, and razed Diocæsarea. The emperor being a christian, and also inflamed with resentment against the Jews for their treachery, not only revived the laws which had been passed against that people, during the former reigns, but enacted others still more severe. Every Jew that married a Christian, or circumcised a slave, was punished with death. Not only were they prohibited from entering Jerusalem, but even the viewing it at a distance was to be purchased with money. A. D. 353.

From Julian the apostate, the Jews received very sensible marks of favour and distinction. He not only exempted them from taxes, and allowed them the free and undisturbed exercise of their religion, but permitted them to rebuild their temple, and furnished them with money and materials for the work. These signal favours rendered the Jews haughty and insolent towards the Christians, and they demolished many churches in Judea, Syria, and Egypt. In the mean time, they began to re-edify the temple at Jerusalem: men, women, and children were equally zealous to assist and forward the work; and many made themselves implements of silver and gold with which to erect this new edifice. But Divine Providence completely defeated their designs: such a series of astonishing and dreadful events followed the undertaking, that the

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Jews were compelled to desist from their pro-
A. D. 363. ceedings, and the predictions of our Saviour respecting the temple and city of Jerusalem acquired additional force from this abortive attempt.

During the reigns of Valentinian and Valens, the Jews had full liberty of conscience allowed them; and their patriarchs were restored to the enjoyment of their ancient privileges. Having been kindly and liberally treated, however, for a great length of time, they became so insolent and seditious, that the emperor Theodosius the second, a mild, generous, and equitable prince, was under the necessity of punishing them, that he might suppress their pride and turbulence. The Jews used the Christians with insults and indignities; and the Christians retaliated upon them by burning their synagogues and houses, and causing many of them to be put to death. The emperor therefore issued several edicts, expressly forbidding the Christians to persecute the Jews on account of their religion, and prohibiting the Jews from offering any contemptuous insults to the established church.

The Jews of Alexandria, who are said to have amounted to one hundred thousand, had frequent disturbances with the Christians, which generally terminated in bloodshed. Cyril, the bishop of that city, was extremely embittered against them, and threatened them with ecclesiastical execution. The Jews, however, knowing that Orestes, the governor of Alexandria, was their friend and patron, despised the threats of the bishop, and resolved to attack the Christians in the middle of the night. For this purpose, they sent several of their people through the

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streets of the city, who cried out that the great church was in flames. The Christians hearing this, hastily came out unarmed; and the Jews distinguishing themselves by some peculiar marks, immediately attacked the Christians, and slew great numbers of them. A. D. 415. Cyril being apprised of these proceedings, did not wait to be righted by the civil power, but putting himself at the head of the Christians, he entered their synagogues, which he appropriated to the use of the church. He then gave their houses to be plundered, and compelled the Jews to leave the city, almost naked.

This conduct of the bishop highly exasperated Orestes, who could not brook such an infringement of his authority, and was grieved that so great a number of inhabitants had been expelled the city. The people also declared against these proceedings of the bishop, and would have obliged him to have submitted himself to the governor, but this he absolutely refused to do. On the contrary, taking the Gospel in his hand, he endeavoured by threats to effect a reconciliation; but finding Orestes obstinate and inflexible, he commanded a regiment of monks, to the number of fifteen hundred, to descend from the mountains, and to assault the prefect in his chariot. This was accordingly done, and the governor being wounded in the head, and covered with blood, would certainly have been killed, had not the people run to his assistance, and rescued him out of the hands of the monks. This tumult being appeased, Orestes caused one of the principal of the offenders, named Ammonius, to be put to death; and he sent an account of the whole transaction to his court. Cyril also wrote

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to the emperor, and not only justified the proceedings of the monks, but in his next sermon declared Ammonius a martyr in the cause of christianity. This conduct of the bishop produced a new commotion, in which many persons lost their lives, and in the number of whom was the celebrated Hypatia, a young heathen lady of excellent understanding, learning, and virtue, who was barbarously murdered before one of the christian churches. The ill-timed zeal and presumption of Cyril are visible in all these proceedings, and his conduct has been justly blamed by every impartial person.

In the west, the Jews under the government of Honorius enjoyed the full exercise of their religion. That emperor had enacted a law which displayed his liberal and extensive views, and which imported, that the real glory of a prince consisted in permitting all his subjects the full and peaceable enjoyment of their rights and privileges, even though he could not agree with them in matters of religion. Pursuant to this decree, he expressly prohibited the destruction of synagogues, or the appropriation of them to any other purpose; and he also commanded, that the Jews should not be compelled to violate the observance of their sabbath, on account of the publick service. On the other hand, that he might prevent them from abusing their liberty, he ordered them to build no new synagogues, and to make no proselytes to their religion; and he deprived them of several places and offices, which they held in the state.

A. D. 412.

In this century happened the celebrated, though disputed, conversion of the Jews of Mi-

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norca. In that Island were two considerable towns. In the one, the Christian bishop had his residence, and which was interdicted the Jews; who were generally punished with sudden and miraculous death, if they ventured to enter it. The other was chiefly inhabited by Jews, who enjoyed very considerable and lucrative offices; and Theodosius, the president of the synagogue, and a doctor of the law, was the principal person in the island. Severus having become bishop of Minorca, was easily persuaded by Orosius, who had returned from Jerusalem, laden with miraculous relicks, to attempt the conversion of the Jews. They commenced with private discourses, and then proceeded to public conferences, which were held in the synagogue. The Christians finding that the Jewish women intended to assault them, provided for their defence. A tumult ensued, the consequences of which were, that the synagogue was destroyed, and nothing preserved besides the books and plate. The bishop, however, exhibited such a number of miracles, that their greatest men began to relent, and, in the course of eight days, most of the Jews were converted to the Christain faith, and their synagogue became a church. But some, who continued obstinate and untractable, concealed themselves in caverns, till hunger compelled them to quit their place of retreat; and others leaving all their property behind them, sought an asylum in foreign countries; all which plainly demonstrates, that compulsory means had been used to procure a conversion. A. D. 428.

Upon the irruption of the Vandals into the Roman empire, it might have been expected,

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that the Jews would have been worse treated than others of the people, by that fierce and barbarous nation. But they enjoyed the same privileges, and only participated in the common misfortunes, which are the usual concomitants of great revolutions. They were allowed the unrestrained exercise of religion; and on the payment of a tribute, they were permitted the freedom of commerce. They were, however, prohibited the enjoyment of titular dignities and of civil and military offices; all which were forbidden them by the Roman emperors. Theodorick, in particular, protected them against the Christian zealots, and would permit no compulsory means to be used for their conversion. He reproved the senate for suffering a synagogue to be burned at Rome, and reprimanded the clergy of Milan for seizing another. The Genoese were about to deprive them of the privileges, which, for a long time, they had enjoyed among them; but the Jews had recourse to Theodorick, who permitted them to rebuild their synagogues, and restored to them the free exercise of their civil and religious rights.

In Persia a violent persecution was raised against the Jews, which historians tell us continued for seventy-three years; during which time the synagogues were shut, the observance of the sabbath was suppressed, and their schools and chapels were appropriated by the magi. Huna their chief, and two of his disciples, were imprisoned, and suffered death with wonderful fortitude; but the Jewish youth, more addicted to the pleasures of life, were easily persuaded to forsake their religion, and a general defection in Israel followed.

A. D. 474.

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The sixth century commenced with a persecution of the Jews, and of the dispersion of the ten tribes in the east, by Cavades, a prince of a proud and imperious disposition, who intended to compel all his subjects, Christians, Jews, and others, to embrace the Persian religion. This persecution was extremely violent. The celebrated Meir, a learned rabbi, declared war against the Persian monarch, and we are told, that with four hundred men only he successfully contended against him for some years; but he was afterwards defeated and put to death. The Persians then entered the city, in which Zeutra, the chief of the captivity, resided, and having plundered it, hanged that prince and the president of the council on a bridge. The family of Zeutra betook themselves to flight, and his son and heir retired into Judea, where he became chief of the Sanhedrim. A. D. 522.

Chosroes the great, however, who succeeded Cavades in the kingdom, treated the Jews with still greater rigour and severity than his predecessor had done. They endeavored to obtain the favour of this prince, by persuading him to break off negociations for peace with the emperor Justinian, which were then in great forwardness. For this purpose, they promised Chosroes, that if he would consent to continue the war, they would assist him in making himself master of Jerusalem, one of the richest cities in the world. Chosroes, therefore, entering into their treacherous design, broke off negociations for peace with the emperor, and prepared to carry the project into execution. The Persian monarch, however, was soon informed, that the persons who had been employed in assisting to A. D. 589.

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obtain possession of Jerusalem, had been seized by order of the government, and, after making a full discovery of their design and abettors, had been put to death. But this information did not deter Chosroes from prosecuting the war; which was carried on with great vigour, and many successful inroads were made into Syria and Palestine. The Jews, however, in those parts, shared the common calamities, nor were they treated with less severity than the rest of the inhabitants of the conquered countries. Their academies were shut, their love of learning became extinguished, and their chief was obliged to remove into Judea.

They recovered their liberty, however, soon after, when Hormisdas the third ascended the throne; and they continued in the full enjoyment of their civil and religious privileges, during the reign of that prince. But after Chosroes the second had by parricide obtained possession of the Persian monarchy, the Jews took part with Varames the son of Chosroes, in a rebellion against his father. Varames being soon after reduced to subjection, the Jews suffered extremely for their rebellious proceedings, and were treated as a faithless, turbulent, and implacable people, that excited the subjects against their prince, and fomented sedition. The Jews of Antioch were the first that suffered the monarch's resentment; many of them perished by the sword; others were put to death by the most cruel torments; and the rest were reduced to the most abject and deplorable slavery.

A. D. 615.

Chosroes, however, was afterwards reconciled to them, and the Jews appear to have rendered

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him many signal and important services. In taking the city of Jerusalem, they acted in concert with that prince; and no sooner was Chosroes master of that metropolis, than he delivered up all the Christian prisoners into their hands; though he must have known that the Jews purchased them for no other purpose, than to satiate their cruel and implacable hatred against them. Accordingly, no less than ninety thousand of these unfortunate people were barbarously put to death.

Whilst Chosroes also was besieging Constantinople, and all the forces of Syria and Judea were employed in the defence of that capital, the Jews made an attempt upon Tyre. They intended to seize that important place, and to destroy all the Tyrians: but the inhabitants having timely notice of their design, were prepared for the attack, and bravely repulsed them. Thus disappointed, the Jews dispersed themselves through the country, and assaulted and burned many of the Christian churches. They were, however, at length, destroyed by the Tyrians, who sallying out of the city, cut them to pieces.

In the seventh century arose Mahomet on the stage of the world. The splendid and princely appearance of this impostor deceived the Jews, who considered him as the true Messiah, and many of them became converts to the religion, which he professed and taught.* The Jews being numerous and powerful in several parts of Arabia, possessed of many strong castles and fortresses, and in the custom of maintaining ar-

* It seems probable, that this conversion of the Jews, who are always intent on worldly advantage, was more political than real.

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nies under their several princes, it is probable that Mahomet, at the commencement of his career, and before his religion had become established, thought it prudent and necessary to court their interest and alliance.

But whatever cause Mahomet might receive for his aversion of this people, it is certain from the tenour of his writings, that he afterwards hated and despised them: he calls them betrayers and murderers of the prophets, and a people justly punished with the curse of the Almighty, for their violations of his sabbaths and his laws, and for their unbelief and contempt of the ancient seers and of himself. And at length, he openly declared hostilities against them.

This war was commenced by Cajab, one of the principal persons of the Jewish nation; a man who opposed all the measures of the impostor; for which reason Mahomet gave orders to several of his followers to waylay and to destroy him; whereupon Cajab, who was informed of the designs formed against him, appeared at the head of the Jews. Mahomet began his operations with besieging that people in Hegiasa; and having obliged them to surrender at discretion, he drove them into banishment, and distributed their wealth and effects among his disciples and followers. After this, Cajab attacked him near Kaibar, a place about four day's journey from Medina, where the Jews were totally routed, and great numbers of them destroyed; and their general with much difficulty saved his life by flight. The unfortunate issue of this attempt did not, however, deter the Jewish leader from trying the event of another engagement; but being again unsuccessful, they were at length

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compelled to submit to the power of Mahomet, and to become tributary. This yoke, however, was extremely grievous and oppressive to them; and a Jewish woman endeavoured to destroy the tyrant by poison, but was detected. The Jews having experienced the success and severity of the impostor, applied to him the vision of Daniel's statue, whose feet were partly iron and partly clay; and hence they inferred, that the Messiah was not to make his appearance, till that empire had been established, since he is there prefigured by the stone cut out without hands, which was to destroy and terminate it.

After the conquest of Persia by Omar the second, the caliph that succeeded Mahomet, the Jews under that monarchy became subject not only to the Saracens, but to many others. This was occasioned by the quick succession of those monarchs, and by the rapidity of their conquests in the east. We do not, however, find, that their condition thereby became worse, excepting their participation in the common misfortunes, which those conquerors failed not to bring into every province that they subdued. On the contrary, when Omar had subdued Isdegert, and made himself master of that prince's dominions, they rejoiced at his success; and under him and his successors, they enjoyed the full liberty of their religion.

It is now time to relate the occurrences which befel the Jews in the west under the Roman emperors, during the sixth and seventh centuries. The first cause of their complaint against Justinian, who pretended to decide in all matters of religion, was the edict of that emperor, which prohibited them from celebrating the passover,

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according to their own calculation, and enjoined their observance of that feast, at the same time with the Christian church. This decree was soon after followed by another, which was much more severe and oppressive, and which forbade them to educate their children in the Jewish faith. At the request of the council of Carthage, Justinian also deprived those of Africa of the exercise of their religion, and commanded the prefect to convert their synagogues into churches.

These several edicts, which were considered by the Jews as severe and oppressive, failed not to irritate the minds of that people, and to produce a more than ordinary discontent. This dissatisfaction soon ripened into revolt. Julian, who pretended to be the Messiah, had the address to attract many of the Jews of Palestine to his standard, whom his title of conqueror, and his splendid and martial appearance, completely deceived. Julian having armed his followers, led them against the Christians, who dreading no hostilities at that time from the oppressed Jews, and being therefore wholly unprepared for the attack, were slaughtered in great numbers. At length, however, the emperor sent troops to suppress them; and the leader of the Jews being taken, was immediately put to death, which terminated the revolt.

A. D. 550.

Sometime after, the Jews at Cæsarea rebelled against the Roman government, and were joined by the Samaritans, for the most part their inveterate and mortal enemies. Having united their forces, they attacked and destroyed many of the churches, and massacred great numbers of the Christians, and particularly

A. D. 555.

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the governor in his own palace. Happily, however, his lady escaped the fury and resentment of the rebels, and informed Justinian of the revolt, who immediately sent Adamantius to inquire more particularly into the occurrences which had happened at Cæsarea. These being related to the emperor with all their aggravations, the property of the richer Jews was confiscated, and many of those that were concerned in the revolt were beheaded or banished. They however joined with the Goths in Italy against Justinian and his gereral Belisarius; and in conjunction with the Gothick forces, they defended the city of Naples with such obstinacy and resolution, that the Roman soldiers became extremely exasperated against them. When therefore the city was taken, though Belisarius endeavoured to inspire his troops with sentiments of clemency and pity, the Jews, without any distinction of age, sex, or rank, were cruelly put to death.

This dreadful severity quelled them for a time, and during the two subsequent reigns, we read of neither revolt nor persecution. Under Phocas, however, the Jews at Antioch, where they were become very populous and wealthy, raised an insurrection against the Christians, who not being sufficiently powerful to oppose them, were made to suffer the most dreadful cruelties. Great numbers of these unfortunate people were burned in their houses; and bishop Anastasius, and many others, after having endured the greatest indignities, were thrown into the fire and destroyed. But at length, Phocas having sent a powerful body of forces to quell the insurrection, the Jews were

A. D. 602.

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the effects of their resentment till the succeeding
A. D. 569. festival; the people demolished the synagogue; and the Jews were compelled to embrace christianity, or to be banished the country.

During the minority of the sons of Clovis,
A. D. 655. Bathilda, the widow of that prince, abolished the capitation-tax, on account of its restraining people from marrying, and obliging many to sell their children, that they might avoid paying the impost. The Jews, who had become odious and detested by the traffick in those children, whom they sold to barbarous nations, were obliged to restore the captives that they had in their possession, and prohibited that cruel and unnatural commerce for the future.

A. D. 740. The eighth century is chiefly remarkable for the conversion of Chozar, a heathen prince, to the religion of the Jews. He had become dissatisfied with the religion of his people and progenitors; and having conversed on the subject with Philosophers, Christians, Mahometans, and Jews, at length formed the idea, that Judaism was the only true religion; and to which all others were but as the shadow to the substance, or the picture to the living original. Chozar therefore abjured his former tenets, received the doctrines of the Jews, and employed himself in converting his subjects. From that time the original Jews became of great esteem; a tabernacle was erected, similar to that of Moses in the wilderness; to which they and the Chozrean converts repaired to the Jewish worship. The king became rich, happy, and prosperous; triumphed over his enemies; and

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enlarged his dominions, by new and considerable conquests.*

We shall now relate the principal occurrences which happened to the Jewish tribes dispersed in the east, during the eighth and ninth centuries. If we except the common calamities, which necessarily attended the civil wars that raged in those parts, and in which Jews and Christians participated, we do not, in general, find their tranquillity essentially disturbed. In particular, during the reigns of Abdelmelech, and of Alwalid and Solyman his brother, the Jewish academies flourished, and the Jews themselves enjoyed full liberty of conscience and all their ancient privileges. In the reign of Almanzor, who succeeded Abulkabas, an edict, however, was issued against them by iman Jaaffar; by which those that were converted to Mahometanism, were declared heirs of the whole property of the family. This decree induced great numbers of Jewish and other children to apostatize, that they might obtain estates, to which they were otherwise in no respect entitled. A. D. 705. A. D. 760.

Almanzor was succeeded by Al Mohdi, in whose reign Hakem, or Almakaneus, an impostor, whom some have supposed to have been a Jew, induced many disciples to follow him by means of miracles, which he pretended to perform. Mohdi sent a body of troops to reduce him, which besieged Hakem in one of his fortresses, where he first poisoned his followers,

* Notwithstanding the degree of credit which the Jews have endeavoured to attach to this pretended conversion of Chozar and of his subjects, the real existence of this prince and of his kingdom has always been much disputed.

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and then destroyed himself. In the reign of
A. D. 831. Moman, appeared the famous impostor Moosa, or Moses, the son of Amram (as he called himself), who pretended to be that great lawgiver of the Jews, newly risen from the dead.

Ali-al Wathek became an enemy of the Jews, on account of the fraudulent practices of which they had been guilty in the management of the finances, during the reign of his predecessor, and because they objected to receive the koran as a true and authentick revelation. For this refusal, they were heavily taxed, and obliged to pay large sums into the treasury. Motavel, who
A. D. 846. succeeded him, was still more severe against them: he compelled them to wear leathern girdles by way of distinction, commanded them to ride only on asses and mules with iron stirrups, and deprived them of all their honours, titles, and offices. His edicts not only extended through that empire, but into the neighbouring kingdoms; and these marks of infamy, in a greater or less degree, have subsisted ever since, in those countries which are subject to the Turks, and also in other parts of Europe.

The Roman empire was at this time considerably agitated by civil dissentions, between the iconaclasts and the worshippers of images, in which the Jews were particularly concerned. The emperor Leo Isaurus commanded the Manichees and Jews to abjure their tenets, and to become Christians. The patrons of images, however, notwithstanding the strenuous opposition of the emperor, at length prevailed; and the Jews, who had pretended obedience to the

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mandate of Leo, were compelled to subscribe a formulary, by which they acknowledged themselves worshippers of the cross and holy images; and they prayed to God that he would inflict upon them the leprosy of Gehazi and the fear of Cain, if they did not willingly perform it. Languedock being at this time in possession of the Visigoths, was infested with frequent incursions of the Arabs, who are said to have been in alliance with the Jews, by whom they were invited thither, and who engaged them to assist in destroying the Christians. They are, likewise, accused of requesting the aid of the Saracens, to emancipate themselves from the tyranny and oppression of the bishop of Toulouse. These traversing Narbonne and Toulouse penetrated as far as Lyons, and laid waste the country with fire and sword. Charlemagne having afterwards completely defeated the Saracens, and retaken Toulouse, determined to put those Jews to death that had favoured the invasion and occasioned so much bloodshed. He was, however, prevailed on to commute their punishment, and only the principal and most guilty persons of that people suffered death. The rest who inhabited the city, were condemned to receive a box on the ear thrice every year, and to pay a perpetual fine of 13lbs. of wax.

The Jews were much favoured by Louis, surnamed Debonair, whose chief physician was a person of that nation. A. D. 815.

They had the liberty of erecting new synagogues, and obtained such great and extensive privileges under this prince, that they became extremely haughty and insolent. Agobard, the bishop, however, not only prohibited them from

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purchasing Christian slaves, and from observing their sabbath; but he also interdicted the Christians from buying wine, and from carrying on any traffick with them, during the time of Lent. The Jews having complained of these edicts were immediately restored to their former privileges; and Agobard could obtain no redress.

The condition of the Jews under Charles the Bald, was not in every respect so agreeable and easy. Remisius, the bishop of that diocese, caused some of his clergy to preach every Saturday in the synagogues; by which means many of their children were converted to Christianity, and to prevent the conversion of others, they were obliged to send them to Vienne in Dauphiny, and to Macon and Arles in Provence, where they were more numerous. Remisius also prevailed on Charles to command the bishop of Arles and others to pursue the same method; the consequence of which was, that great numbers of the Jewish children were voluntarily baptized, and the prince who thus favoured these conversions, was poisoned by Sedecias, the Jewish physician, whom we before mentioned. The Jews are likewise accused of having encouraged the incursion of the Normans, during this reign.

The professors of Judaism in the east, if we are to credit their historians, flourished during the tenth and eleventh centuries; and whilst the rest of the world was overwhelmed in darkness and ignorance, the literature and learning of the Jews never shone more conspicuous. Their glory, however, was but of short duration. Their internal disputes, and the zeal of the crusaders against all of that nation, occasioned the destruction of their several academies, and the almost

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total expulsion of the Jews from the east, who were obliged to take refuge in Spain, France, and other countries of Europe.

The nation was at this time so numerous and powerful, that they reckoned the Jews in the city of Pherutz-Shiboor to amount to nine hundred thousand. Certain it is, that they founded a new academy in that city, at the head of which was the celebrated R. Sherira, under whom it flourished for thirty years. The Jews, in the reign of Hakem, suffered persecution for a short time in Egypt. That prince endeavoured to found a new religion, opposite to all others, and which is said to have been that of the Drusi, and replete with extravagant and impious tenets.* The number of disciples that were converted to this faith among the heathens, induced Hakem to persecute the Christians and Jews, who were the only people that opposed and contemned his doctrine. The latter he obliged to wear a mark of distinction, and commanded their synagogues to be shut; but soon after altering his intentions, he restored to them their ancient liberty. A. D. 1026.

During the wars that subsisted between the Saracens and Christians in the tenth century, the rabbinical schools in Spain were in a flourishing condition, and the Jews in that country became numerous and wealthy. The wars in Spain still continuing during the eleventh century, R. Samuel Levi being secretary and prime minister to the king of Granada, was by him created chief of the Jewish nation, and used his utmost endeavours to promote the honour and advantage of

* This might probably be the religion of the Druids.

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that people. But attempting to make converts to the Jewish religion, the king of Granada caused the principal offender to be taken and hanged, and such a persecution of the Jews immediately commenced, that one hundred thousand families felt its dreadful and destructive effects.

A. D. 1046.

The Jews, however, would have suffered a more severe and fatal oppression under king Ferdinand, who, at the instigation of his wife, intended to consecrate the war against the Saracens by the extirpation of that people, had not the bishops and pope Alexander the second publicly opposed and condemned the measure. But what principally extricated them from the persecution of that monarch and of his successor, was the revolution occasioned by the Moors in Africa. In consequence of this event, Alphonso was extremely distressed, and found himself under the necessity of befriending and caressing the Jews, that he might induce them to render him pecuniary and personal assistance. Accordingly, he promoted them to great and lucrative offices, of which pope Gregory extremely disapproved. Peter, the grandson of Alphonso, followed the plan of his grandfather, disregarding the remonstrances of Nicholas de Valentia, who endeavoured to divert him from his purpose of engaging in the crusade or holy war, and who represented the Jews as his most dangerous and inveterate enemies. The moderation of Peter, however, could not preserve the Jewish people in several other parts of Spain, who were persecuted by the crusaders, under the idea of procuring a blessing on their holy expedition.

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In Hungary, the Jews flourished during the latter part of the eleventh century, when St. Ladislaus, who then reigned, convening a synod, several regulations were entered into, which imported, that if a Jew should marry a Christian woman, or purchase a Christian slave, they should *ipso facto* be set at liberty, and their price be confiscated to the bishop. Coloman, his son and successor, forbade the Jews to make use of Christian slaves; but he permitted them to buy and cultivate lands within the jurisdiction of a bishop; and these laws sufficiently demonstrate, that they were then numerous and powerful in that kingdom. A. D. 1092.

The number and power of the Jews had also become great in Germany and Bohemia, where they had erected many stately and superb synagogues. They suffered, indeed, grievous persecutions, in several parts of those kingdoms, from the zealots of other persuasions. But what chiefly contributed to excite the fury and resentment of others against them, was the march of the crusaders through several cities of Germany, who slaughtered and destroyed all the Jews that refused to become Christians. The Jewish historians relate, that five thousand of their people were killed or drowned; but the number of those who saved themselves, by pretending a conversion, was much more considerable. The Christian writers, however, compute the amount of the former to have been infinitely greater, and say that the manner of their death was more dreadful and terrifying. Those who pretended to become Christians, soon relapsed into Judaism. The bishop of Spires, more humane and merciful than many others, not only protected

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the refugees within his jurisdiction, but caused their persecutors to be punished. The Bavarian historians inform us, that more than twelve thousand Jews were slain in their country; and all agree, that the number of those that perished in other parts of Germany was almost infinite.

A. D. 1144. The next crusade, which commenced fifty years after, might have proved no less violent against them, had not the Jews been sufficiently forewarned by the furious and infatuated zeal of the hermit Rodolphus, who inculcated with great earnestness and solemnity the propriety and necessity of this measure, and proclaimed the holy war along the banks of the Rhine. The Jews being alarmed retired to Nuremberg, and to other cities, in which the emperor kindly received and protected them. The persecution, however, spread through most countries of Europe, and great numbers of them fell a sacrifice to the bigotry and ambition of priests and princes.

St. Bernard, who was no less an enemy to the Albigenses, than he was a friend to the Jews, inclined pope Innocent the second to favour them. His successor, Alexander the third, became also a great patron and protector of them, and prohibited the people from insulting them on their sabbaths and festivals, or on any other occasion. Under his patronage and protection, therefore, the Jews flourished exceedingly; and the town of Cozzi in Milan, and the cities of Monzza, Picca Nova, and others in Ancona, produced many learned rabbis.

The Jews were no less powerful in Spain, and one of them, named Joseph, was prime minister to Alphonso the eighth. But what chiefly in-

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gratiated them with that prince, was the love and affection which he had conceived for a beautiful young Jewess, to whom he sacrificed his honour and interest. The Jews seizing the advantage, grew extremely powerful and insolent, and the court and clergy became offended at the haughtiness of their demeanour. At length, however, the young Jewess died; and Joseph was expelled his office by the treachery and intrigues of Gonzales, one of his own creatures. Under pretence of filling the monarch's coffers, Gonzales prevailed on Alphonso to grant him eight of the principal Jews. These he caused to be put to death, and their estates to be confiscated. He then offered a much larger sum for allowing him twenty more; but Alphonso thought it more honourable to confiscate their estates, for defraying the future expenses of the war, than to take their lives and property also; in consequence of which that people voluntarily poured immense sums into the treasury.

In France, the Jews were accused of the murder of St. William, and many of them were condemned to the flames. The odium, which this diabolical act brought upon the rest, exposed them to the insults of the populace. At length, king Philip, surnamed the August, under pretence of piety and zeal for the honour of God, not only banished them his dominions, but confiscated all their wealth and effects; insomuch that they were reduced to the greatest misery, and many fell victims to these oppressive and tyrannical proceedings. They were, however, soon afterwards recalled; and returned in great numbers; but growing numerous and insolent, they assembled, by permission of the queen's mother,

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in a castle on the river Seine, and having scourged and crowned a youth with thorns, they crucified him. This usage obliged the king to go thither in person, and to cause eighty of them to be burned alive.

Though the Jews had been banished England ever since 1020, they had nevertheless found means to resettle in that kingdom, and were become so numerous in the reign of Henry the second, that possessing only one burying ground in the city of London, they petitioned that king to allow them some new cemeteries, which were readily granted them. But they underwent a most dreadful punishment in the reign of Richard the first, his successor: for having ventured, contrary to express prohibitions, to assist at the coronation of that king, they were discovered, and being attacked by the people were dragged out of the church half-dead. The populace were so exasperated, that they broke into the houses of the Jews, and put to death all they could find. But the disorder did not terminate in London. Though the government, on the day succeeding that of the coronation, published a proclamation, which was expected to suppress and allay the fury and resentment of the people, the persecution continued several months. A. D. 1190.

A. D. 1179.

The number and power of the eastern Jews were by this time so much decreased, that we find very little mention made of them. Nesser Ledinillah, caliph of Bagdad, a zealous Mahometan, and very avaricious, grew jealous of the great wealth of the Jews, and of the readiness and joy with which they received every pretended Messiah, raised a persecution against them,

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and compelled them all to become Mahometans, or to leave the Babylonian territories. Some therefore departed, and the rest were converted to Mahometanism. The wars that succeeded tended to complete their ruin in that country.

Notwithstanding the hostilities which subsisted between the Christians and Saracens, the Jews in Judea had their synagogues and learned rabbins; but the invasion of Egypt by St. Louis, and the revolution which happened soon after, under the Mamelûks, prevented the Jews in that kingdom from becoming numerous, wealthy, or learned.

The Jews in the neighbourhood of Babylon, and the dispersion of the ten tribes in the east, had suffered considerably from the invasion of the Tartars; but, at length, they obtained a respite under Jehan Argun, by means of a Jewish physician, whom that prince raised to be his prime minister. After the death of Argun, the Jewish prime minister, being hated by the Mahometans and Arabs for his kindness and affinity to those of his own sect, was accused of having poisoned that prince, and on this accusation was condemned and put to death. A great number of his nation also suffered with him. It is probable, however, that the Jews, in the Grecian empire, during the thirteenth and fourteenth centuries, enjoyed great tranquillity. A. D. 1291.

In the west, the Jews were no less hated and oppressed, than they were numerous and wealthy. Their riches indeed, served to excite the jealousy of their adversaries, and to procure to themselves tyranny and oppression. In Spain

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A. D. 1209. the bishop of Toledo perceiving them to increase in number and wealth, excited the populace against them; and making himself their leader, entered and plundered their houses and synagogues. The crusaders, who were then preparing for an expedition into the Holy Land, and having imbibed the cruel and detestable idea, that the destruction of those enemies of Christ and of his gospel would infallibly obtain the favour and blessing of heaven on their enterprise, completed what the bigotted bishop had begun. They made such havock and carnage among this unhappy and unfortunate people, that this is reckoned as one of the four most severe and bloody persecutions which the Jews ever suffered. The Spanish nobles endeavoured to interpose their authority, and to suppress the cruelties practised on them; but Ferdinand, the Spanish monarch, who wished to ingratiate himself with the zealots, by the persecution of the Albigenses and other hereticks, encouraged and promoted the persecution.

Alphonso the tenth, king of Castile, a celebrated astronomer, being assisted by some rabbins in compiling certain astronomical tables, became so generous a friend and patron of the Jews, that the jealousy of the zealots was excited, and they formed plots and accusations against them. Three villains of the city of Orsana, in Andalusia, threw the dead body of a man into the house of a Jew, and accused him of the murder. By means of this improbable assertion, the popular ferment and hatred were roused; a great number of the Jews were inhumanly put to death; and others fled for refuge

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to the houses of Christians, who were their friends and acquaintances. The inhabitants of Palma, also, rose upon them, and destroyed many. Upon which the Jews sent a deputation to court, to obtain the suppression of a massacre, which was so likely to prove general. Their enemies likewise sent deputies on their part; and the aggressors and the aggrieved accused each other, and pleaded their cause before the Spanish monarch; when the Jewish nation was acquitted of the pretended murder.

James the first, king of Arragon, a pious and religious monarch, was so far from abetting and adopting the persecutions, which were then prevalent, that he requested the assistance of the Jews, from whom he derived much moral and theological instruction. Though the Jewish people were hated, despised, and derided by the populace, and by the ignorant among the clergy, they were nevertheless protected, admired, and encouraged, by the great and the learned. This happiness, however, was obscured and dispelled by the accidents and misfortunes which soon after befel them. A person, named Zachariah, pretended that, by his knowledge of the scriptures and of the Prophets, he had become acquainted with the exact time of the appearance of the Messiah, which he predicted to be just at hand. He foretold the very day on which this mighty deliverer was to appear, that should gather together his elect people, conquer and subdue their enemies, and replace them in their ancient inheritance. Deceived by this prophecy and expectation of the Messiah, the Jews prepared themselves for the event by prayers and fasting;

A. D. 1264.

A. D. 1258.

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and at the time appointed entered the synagogues clothed in white. But finding this to be only an imposture, they became ashamed of their conduct, and were exposed to the mocks and insults of their enemies.

A. D. 1320. But the most dreadful and deplorable of all the disasters which happened to the Jews at this period, was occasioned by the irruption of a body of enthusiastick shepherds, who pretended to work miracles, and having become numerous and powerful, carried fire and sword into several provinces. The Jews, in particular, suffered the cruelty and oppression of those enthusiasts wherever they went: happy were they that could, at the expense of their religion and property, preserve their lives; but they who refused to give up either, were instantly and inhumanly put to death. The pestilence that arose in the army of the shepherds, and which extended through the neighbouring country, was also productive of evils to the Jewish nation: they were accused of having bribed the peasants of Mesura to poison the river, and of having furnished them with the poison for that purpose; and on the grounds of this false and wicked allegation, a great number of them were imprisoned and tried. After a long confinement, they acquitted themselves of the crimes imputed to their charge; but the king, who did not wish to confess the injustice of which he had been guilty towards them, pretended that he had kept them in prison for the purpose of converting them to Christianity. The Jews, therefore, refusing to be baptized in the Christian faith, were burned alive, to the number of fifteen thousand.

Alphonso the eleventh, the friend and protec-

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tor of the Jewish people, though principally directed in his affairs by one Joseph, a Jew, and intendant of his finances, was nevertheless prevailed on, by his mutinous and discontented subjects, to pass a decree against them, on account of a pretended indignity offered to the sacrament by a boy of that nation. It was deliberated in council whether they should be put to death or banished, and, the latter measure being preferred, they were commanded to depart the kingdom in three months. The prince royal, however, obtained a revisal of the process; and it was then found that the supposed crime had inadvertently been committed by a young Christian. On this deposition, the king recalled his edict; but the acquittal of the Jews did not prevent the fury and resentment of the zealots against them, in another town, where many of that nation were put to death for the pretended offence. A. D. 1333.

Soon after, an insurrection broke out against them at Toledo, in which the Jews behaved in such a desperate manner, as can scarcely be conceived. One of them perceiving the zealots breaking into the house, with intent to massacre all they found, was seized with fury and despair, killed every one that had taken refuge with him, and then destroyed himself, that he might not be put to death by his enemies.

They suffered also under the reign of Henry the third of Castile, when Martin, archdeacon of Astigi, preached through the streets of Seville and Cordova against them, and the minds of the people became so much inflamed and exasperated, that they killed the Jews in both places. The persecution spread to Toledo, Valencia, and Bar-

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celona, where some were plundered and others murdered; and the more artful and crafty among the Hebrews changed their religion, that they might escape such acts of violence. The great and populous synagogues of Seville and Cordova became almost wholly deserted; and the young king still pursued these unhappy fugitives with hatred and resentment. The inhabitants of Andalusia, and of other provinces, seized and put to death all that retired thither. His son John, who succeeded him, was no less embittered against them; insomuch that the Jews *in his* reign were deprived of the necessaries of life, and obliged to wear a red mark of distinction; and those who had hitherto concealed and preserved themselves were punished with death.

The Jews of Arragon were not much better treated than those of Castile. That kingdom was distracted with civil and intestine wars, which could only be supported by large imposts; and the Jews were taxed very heavily, and exposed to continual vexations and persecutions, which reduced them to the lowest ebb of misery.

It was noticed before, that the Jews in the twelfth century were banished and recalled by Philip, king of France. They were no sooner resettled in the dominions of that prince, than they resumed their accustomed usury and extortions. By this means they became powerful, and accumulated wealth; they purchased lands and estates, and grew insolent and tyrannical; and the government was under the necessity of framing new laws, to suppress the abuses, and punish the enormities, of which they were daily guilty. St. Louis, however, not finding those edicts sufficient to pre-

A. D. 1218.

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vent the evils, which they were intended to remedy, commanded all his subjects to refrain from borrowing money of the Jews. Being numerous and great usurers also in Britanny, the nobility and merchants united in a complaint to the duke; and a law was passed, which declared, that at the request of the bishops, abbots, barons, and vassals in Britanny, all the Jews should for ever be banished from that province.

The celebrated council of Lyons, which excommunicated the emperor, passed a decree, also enjoining all Christian princes, who had Jews in their dominions, to compel them to refund to the crusaders all the money which they had obtained by usury. The Jews were also prohibited from demanding any debts due to them from the crusaders, till their death or return, while the council of Vienne defended the Christians against the vexatious suits and extortions of that nation. The Jewish people, however, notwithstanding these decrees and precautions, in some provinces of France were raised to the magistracy, and, in most parts of that kingdom, kept Christian slaves. A. D. 1240.

A signal calamity befel them, about this time, in the persecution raised against them by the Parisians, on account, as was pretended, of sacrificing some Christian children on Good-Friday, and of using their blood at the solemnity of the passover; for which imputed act of murder and impiety, the Jews were cruelly slaughtered in Paris. The persecution was also extended into the provinces of Brie, Touraine, Anjou, Poitou, and Maine, in which more than two thousand five hundred of these unfortunate and oppressed people, who refused A. D. 1236.

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to become Christians, were put to death, by the most cruel torments. The sufferings of the Jewish nation in France would not probably have terminated here, had not the Pope interposed, and requested St. Louis, the reigning monarch, to allow them liberty of conscience. Whilst, however, the French king was under confinement in the Holy Land, he gave orders that they should be expelled his dominions; which was punctually executed by the queen regent.

A. D. 1275. They were recalled in the next reign by Philip the Bold, a prince of a generous and humane disposition, who was induced to this measure by their known and acknowledged usefulness, in the promotion of commerce, and the circulation of money, which could not fail of improving the finances, at that time greatly exhausted. Under the reign of this monarch, the Jews became powerful and wealthy. They were expelled Gascony by Edward the first, king of England, who having engaged in the holy war, had also imbibed the strange and unnatural idea, that the persecution of those enemies of Christ and of his gospel, would be the most effectual means of obtaining a blessing on his enterprise.

The example of Edward was followed soon after by Philip the Fair, who expelled them the French dominions. It is generally allowed, that Philip was induced to take this measure in order to enrich himself by plunder; and that the Jewish nation was sacrificed to his extreme avarice. Their wealth and effects were seized by the monarch, and many died through want in exile. They were, how-

A. D. 1300.

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ever, recalled eight years after, by his successor Louis, in order to replenish the empty treasury, to recruit the finances, and to make trade and commerce to flourish. They were afterwards accused of having suffered themselves to be bribed, by the king of Granada, to procure the poisoning of all the rivers, wells, and reservoirs of water; which were accordingly found poisoned in France and Germany. A leper having deposed, that he was hired by a certain rich Jew to effect this purpose, the Jewish people in Languedock were immediately put to death, in the most cruel and barbarous manner; those of Paris were treated with more equity and moderation, and only the guilty suffered. Others were banished; and the rich were imprisoned, till they had discovered their treasures and effects.

Charles, whilst dauphin of Viennois, and duke of Normandy, was under the necessity of recalling them during his father's imprisonment, and the existing disorders of the state. On his accession to the throne, he granted and confirmed their ancient privileges, and only compelled them to wear some mark of distinction; but afterwards becoming deranged in his intellects, the Jews were again accused of committing murders and outrages, for which some of them were hanged, others scourged, and fines were levied on the synagogues. These severities induced many to assume the mask of christianity. At length appeared that memorable edict, which for ever expelled the Jewish nation from the French dominions. In this, however, we ought to except the city of Metz in Lorrain, in which they preserved their civil and religious rights; and which were afterwards

A. D. 1356.

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confirmed to them by Louis the thirteenth.—A. D. 1617.

In Italy, the popes were favourable and kind to the Jews. Gregory the ninth, who at this time filled the papal throne, imitated the example of his predecessors; and though he was a zealous promoter of the holy war, yet observing that the crusaders commenced their pious work with the massacre and destruction of the Jews, he took every method to prevent such barbarity. In Naples, the Jewish people were become numerous and wealthy; and many of them were converted to christianity, and were permitted to marry the daughters of the richest and noblest families in the kingdom. The fury of the zealots, however, was raised against them, and a massacre of the Jews immediately followed. The riot and persecution extended through great parts of the kingdom; and those in the city of Naples would also have been put to death had not the nobility interposed, and concealed the most wealthy, and therefore the most obnoxious, in their houses; and by those means preserved them from the rage and resentment of the populace. They were no less numerous and powerful at Bologna, where they built many stately edifices and the most magnificent synagogue in Italy.

We meet with nothing worthy of notice relative to the Jews in England, till the reign of king John, except that they were invited into this kingdom by William the Conqueror. During the time of king John the country was distracted with civil and intestine broils, and he was under the necessity of supporting his government by the most oppressive exactions, the heaviest of which fell on the Jews. At length the king

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confiscated all their property and effects, and expelled them the kingdom by a publick edict. Henry the third endeavoured to procure their conversion; and to promote which more effectually, he founded a seminary for the maintenance of Jewish converts, in which they might live without labour or usury. This induced many of them to become Christians, and that house, we are told, continued a considerable time. A. D. 1238.

The Jews of Norwich were accused of having stolen a christian child, and of having kept him a year, that they might circumcise and crucify him, at the ensuing passover; but being detected, previously to that period, they suffered a severe and meritorious punishment. In London the Hebrews were accused of some murders and of atrocious offences, and after enduring various vexations and sufferings, they were obliged to pay one-third of all their wealth. The holy war, to which Henry was pressingly invited by the pope, was another pretence for demanding money from his subjects, and especially from the Jews, whom he scrupled not to deprive of what they had left. Their contributions were also demanded for carrying on the Spanish war. The wealth of the Jews, however, being already much exhausted, they requested permission to depart from England for some more propitious and friendly country. But this they were refused, and therefore were compelled to pay the contribution. The next year Henry demanded eight thousand marks of the Jews; and upon their pleading insolvency, sold them to his brother Richard for that sum, who, in all probability, would have compelled them to re- A. D. 1252.

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fund it, had he not been convinced of their real poverty and distress.

It is agreed by most writers, that the Jews were expelled England, by a perpetual edict about this time; and King Edward, who banished them, gave them money with which to transport themselves into France.

A. D. 1291.

Whether the Jews really committed greater and more numerous offences in Germany, or the people were more superstitiously zealous against them, than in other countries, there is scarcely a kingdom in which they have been accused of more enormous crimes. At Franckfort, on account of some conversions, the indignation and fury of the Jews and zealots became dreadful; and arms were seized on both sides. Several Christians lost their lives, and about one hundred and eighty Jews were burned alive. One-half of the city was consumed by fire; and all the Jews were in danger of falling a sacrifice to the resentment of the populace. At Munich, in Bavaria, an old woman having confessed that she sold a child to the Jews, whom they crucified, the people without waiting the event of a trial, put all the Jews to death that they could find. The officers of the town having, in vain, attempted to suppress the tumult, advised the Jews to retire into their synagogue, which was a strong building made of stone. This advice they followed; but, notwithstanding the great efforts of the duke and of the officers to appease and disperse the multitude, they were all burned and destroyed in it. An accusation of a similar nature was urged against the Jews of Wurtzburgh and Bern, where they were put to death in the same manner.

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In the council of Vienna it was observed, that the Jews had become extremely numerous and powerful, and that the income of the clergy was thereby considerably decreased. It was, therefore, decreed, that they should reimburse the clergy, in proportion to what they might have considered themselves entitled, had their families been christian. It was also enacted, that the Jews should be compelled to demolish the new and stately synagogues which they had erected, and to be satisfied with their ancient places of worship. These decrees, however, were rendered abortive, so long as the princes and nobles publicly protected those that refused to obey them. The clergy, therefore, were under the necessity of pursuing more violent measures, and excommunicated all that protected and defended this degraded people.

During the contest between Adolphus of Nassau and Albert of Austria, each of whom had been elected emperor, a peasant of the name of Raind Fleish, commenced a preacher in the high Palatinate, Franconia, and other provinces, and pretended that God had sent him to exterminate and destroy all the Jews. Without further inquiry, the people immediately seized those in Nuremberg, Rottemburgh, and several other towns of Franconia and Bavaria, whom they burned alive. Others chose rather to destroy themselves with their wives and children, than to be thrown into the flames by the Christians. Albert would gladly have suppressed these impious, sanguinary, and disgraceful tumults, but was afraid that Raind Fleish, whom they considered as the preacher A. D. 1264.

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sent of God, should induce the people to favour and join his competitor.

The council convened at Vienna by pope Clement, condemned the usury of the Jews, and decreed that those who favoured and approved of them should be considered as hereticks. This edict was the cause of much mischief and vexation to the Jews, especially in Germany. They were, however, in some measure, relieved by Menicho, bishop of Spires, who forbade them to be molested on that account in his dominions; and alleged that, as they were without the pale of the church, that law could not concern them. A few years after, they were banished by Lewis the first, king of Hungary, out of his dominions. A Jew named Cicogne, whose family was numerous at Franckfort, threw some pieces of fire into the town-house, which consumed both it and all the records therein. The flame also spread to the cathedral, which was reduced to ashes. This crime did not remain unpunished, for not only the incendiary, but all the Jews in Franckfort, a few that retired into Bohemia only excepted, were put to death.

A. D. 1339.

The Jews having escaped the common mortality, which happened in most parts of Europe, were accused of having poisoned the rivers, wells, and reservoirs of water. This occasioned another massacre and destruction in several provinces of Germany, in which some were burned alive, and others most cruelly slaughtered. Those of Mentz, however, resolved to defend themselves; and having seized about two hundred unarmed Christians, put them to death in a

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very barbarous manner; upon which the incensed populace collected in great numbers, and attacking the Jews with great fury and resentment, killed about twelve thousand of them. The indignation and persecution extended over all Germany. In the imperial cities, all the houses of the Jews were demolished, and castles and towers built with the materials. The reigning count Palatine and his ministers, endeavoured in vain to suppress the violence, and to protect the Jews; they were opposed by some of the nobility, and by the populace, who accused them of accepting bribes to defend them. All the Jewish inhabitants of Ulm, together with their property and effects, were burned; and in a word, the whole Hebrew nation in those parts was at this time without friends and retreat; and no one dared, at so critical a period, to interpose in their behalf.

The refugees in Bohemia were not much better treated than their brethren in Germany. Vinceslas, the emperor, and king of Bohemia, desirous of ingratiating himself with his subjects, discharged his nobility from the debts which they owed to the Jews. The people, therefore, considering them as discarded by that prince, attacked them at Gotha, and a terrible carnage ensued. The Jews of Spires, without distinction of age, sex, or condition, were put to death by the sword. In Germany, Italy, Provence, and other parts, they were again accused of having poisoned the rivers and springs, and punished for this pretended crime, by the most severe and cruel torments. In vain was it represented, that of this offence they could not be guilty, as the rivers and A. D. 1391.

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springs, which have a free and unrestrained course, cannot be contaminated by poison. To preserve them from a more cruel and dreadful fate, the emperor was under the necessity of issuing an edict, enjoining them to depart the country, or to be baptized. Few, however, if any, were induced to apostatize, or, as they expressed it, to forsake the glory of their God.

A. D. 1400.

Benedict the thirteenth, who was then in Arragon, endeavoured to ingratiate himself with the Spanish nation, by his zeal for the conversion of the Jews. Conferences were accordingly held on the subject; and after some time spent in this manner, many professed to be disciples and followers of Christ. But whatever might be the number of these Jewish converts, their sincerity was much disputed, and not indeed without sufficient reason; for it appears that they yielded only to necessity, and merely to avoid harsh and cruel treatment. In outward appearance, they professed Christianity, but they circumcised their children, observed the passover, and neglected none of the Jewish rites and ceremonies.

This dissimulation did not escape the notice of the clergy, nor remain long unpunished; they acquainted the Spanish monarch and the pope with the conduct of the converted Jews; upon which, the tribunal of inquisition was commanded to observe the behaviour of those delinquents more narrowly, and all Christian princes were exhorted to assist in bringing them to condign punishment. This decree, which was proclaimed in most parts of Spain, had a speedy and powerful effect; and seventeen thousand

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Jews immediately returned to the church, and submitted themselves to whatever censures or penance should be inflicted. Two thousand of this oppressed and unfortunate people were burned alive, notwithstanding their acknowledgment and confession, that Jesus was the true Messiah. Many were imprisoned, and languished long in confinement; and after regaining their liberty, were compelled to wear a badge of distinction and disgrace. Nor did they spare the sacred repositories of the dead: human bodies were disinterred and burned; their estates and property confiscated; and their children declared incapable of succeeding to the possessions of their parents. These severities obliged many to emigrate into other countries; and others embraced Christianity. But notwithstanding these conversions, the populace insulted and oppressed them, and attributed every calamity or misfortune that befel them to the obstinacy of the recusants, or to the dissimulation and hypocrisy of the conformists.

A severe and dreadful edict was afterwards issued against the Jews by Ferdinand king of Spain, by which the whole Jewish nation was commanded to leave that monarch's dominions in the space of four months; and the people were prohibited, under the greatest penalties, from affording victuals, or any other assistance, to such as should be found in the kingdom, after that period. Historians inform us, that seventy thousand families, or eight hundred thousand persons, quitted Spain pursuant to this decree: but the Jewish writers make the refugees amount to a much greater number. A. D. 1492.

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The misery and sufferings of those who thus embarked for foreign countries, are inexpressible, and almost inconceivable. Some of the vessels took fire, and these unhappy victims of oppression perished in the flames or were drowned; many were shipwrecked on foreign coasts, and were exposed to an instant or lingering death; the plague destroyed great numbers; and to complete the series of their calamities, those who reached the city of Fez in Africa, were refused admittance by the cruel and merciless inhabitants, and perished for want of sustenance. Whether Ferdinand was induced to adopt this severe and tyrannical measure by motives of avarice and the prospect of obtaining immense riches, or was influenced by causes of a pious and religious nature, we forbear to investigate. Certain, however, it is, that his conduct in this respect was highly censured by all sober and judicious Christians; and though pope Alexander the sixth dignified the monarch with the surname of Catholick, for this zealous and persecuting action, he nevertheless received many of the fugitives into his dominions.

John the second, king of Portugal, though not naturally a friend and benefactor of the Jews, was sensible that it was his interest to encourage those who had been expelled Spain, to settle in his dominions. This he accordingly did, under certain restrictions. His son and successor seemed at first to commiserate the condition and misery of this people, but was soon after induced to sacrifice them to his interest, and to the alliance which he had contracted with the Spanish monarch. He therefore banished them from Portugal, but detained their children under various

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pretences. This conduct of the king drove the Jews to despair, and many of them put an end to their existence. Those who departed the kingdom endured the most severe hardships and insults; and of those who became Christians, great numbers were ill treated and massacred, for the slightest and most trivial offences.

Notwithstanding the cruelties and severities which the Jews had suffered in Spain, they were no sooner informed that Charles the fifth had ascended the throne, than they endeavoured to procure a resettlement in that kingdom. For this purpose, they commissioned some of the most considerable of their nation to represent to the Spanish monarch, that they suffered under the servitude of a religion which they were compelled to embrace, and to whose rigorous and unremitted persecutions they were daily exposed; that they carried on the whole commerce of the nation, and were the most useful, and perhaps the most faithful, subjects in the kingdom; and therefore requested, that he would be pleased to allow them the free and unrestrained exercise of their religion, for which act of condescension and kindness, they engaged to present the king with eight hundred thousand crowns of gold. The Spanish monarch received them very graciously, and the council of Flanders was likewise of opinion, that their request should be granted, and their offer accepted. Cardinal Ximenes, however, dissuaded Charles from this resolution, and this last effort of the Jews was unsuccessful.

We shall now give an account of the eastern Jews during the fifteenth, sixteenth, and seventeenth centuries:

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In Media, where Ishmael Sophi, chief of the family of the Persian kings, commenced his conquests, they were astonished at his rapid and wonderful success, and began to consider him as the true Messiah. In this opinion they were moreover confirmed, by his declaring himself a prophet sent by God, to inspect and reform the Mahometan religion. That prince, however, despised the Jews, refused their homage and service, and treated them with greater severity than any of his subjects. In the reign of Abbas the second, a great council was convened, in which it was unanimously resolved, that the Jewish nation should be destroyed without delay. Accordingly an order was issued to Persians and strangers to massacre all the Jews, without regard to sex, age, or condition, those only excepted who should be converted to the religion of Mahomet. The persecution commenced at Ispahan, the capital of the kingdom, extended with equal severity to the several provinces inhabited by Jews, and continued for three years without intermission. A few of them fled into the dominions of Turkey, and others into India; and many preserved their lives by abjuring their religion. Those of Ispahan were, however, very poor, and not numerous. They were obliged to pay an annual sum of money to the king, and to wear a garment for the sake of distinction.

A. D. 1500.

A. D. 1666.

Bagdad, once the residence of the princes of the captivity, was much reduced since it was taken by Amurat the fourth; but had a great number of Jewish inhabitants, who, though they enjoyed the free and unrestrained exercise of

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their religion, were nevertheless hated and despised by the Persians. In Armenia they are said to have lived peaceably; but a Christian being murdered by a Jew, many of the Jewish people were crucified, and others burned. In Media, during the fifteenth, sixteenth, and seventeenth centuries, they were numerous, and had been transplanted thither by Sennacherib. They are said to have had one hundred persons for every forty Christians that inhabited Media. They spread themselves as far as the foot of mount Caucasus; and we are told, that the princes of Mingrelia and Imiretta pretended to be descendants of king David. The ancient monarchs of Georgia boasted the same extraction; and the cham of that country, among other titles, called himself a descendant of Solomon, the Jewish king. In these parts is a great mixture of Judaism. This was the general state of the Jews in Persia, Media, Armenia, and some other provinces in the east, during those centuries now under review.

It would naturally be expected, that Judea, their ancient and beloved country, would have contained a greater number of Jews than either Syria or Egypt. It was, indeed, frequently visited by devotees, who made a pilgrimage to Jerusalem; but very few fixed their abodes in that country. Sephet, or Tzepheth, a city of Galilee, was the most populous and celebrated, which the Jews possessed in this province. This town enjoyed several advantages greater than the rest; and the Jews that inhabited it were treated with more kindness, than those that lived in any other part of the Ottoman empire. To this city they sent their children to be instructed

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in the Hebrew language; for it was their opinion, that it could no where else be taught with equal purity, and Sephet became what Tiberias was formerly. It is unnecessary to add more, than that there was not a city in Palestine, in which the Jews subsisted so long, and with so much credit and safety.

The Jews in Syria were much more numerous and flourishing than in Judea. They always had their synagogues and learned men at Damascus. They also obtained from the Christians a celebrated plat of ground, where, it is pretended, that Elijah the prophet called Elisha to be his servant, and in which place they erected a sumptuous synagogue. At Aleppo the Jews were no less numerous; and in this city Zabathai Tzevi was born, who proclaimed himself the Messiah, and the deliverer of Israel, and that he was about to subvert and destroy the Ottoman power. Many were induced to credit his assertions, on account of an interpretation of a passage in Daniel, that the Messiah should appear about the year 1675. The more prudent, however, of that nation became sensible, that this intended insurrection would occasion the ruin of all the Jews in the Ottoman empire, and therefore pronounced him an impostor, and condemned him to death.

But Tzevi assembled a great concourse of Jews at Smyrna, where he several times pronounced the name Jehovah, and altered the Jewish liturgy; and the audience not only acknowledged his power and authority, but pretended they saw something in his person that was more than human. He then caused a throne to be erected for him and his queen, from which

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he addressed his subjects; and he gave his followers a new form of faith, which they were commanded implicitly to receive. After this he embarked in a small vessel for Constantinople, and his disciples went thither by land. The Grand Seignior being informed of his approach, gave orders to his vizier to cause him to be apprehended and bastinadoed, which were accordingly executed.

After suffering this punishment, Tzevi was imprisoned in the Dardanels, from whence he sent ambassadors to assure the Jews, that he was the true Messiah, and to inform them of the miracles which he had already performed, or still had to perform. Being afterwards detected and proved to be an impostor, he was commanded by the sultan to be carried to Adrianople, and put to death. To avoid this punishment, Tzevi and his wife apostatized from the Jewish faith, and were converted to Mahometanism. He was, however, afterwards beheaded by order of the Grand Seignior.

After the death of this impostor, Daniel Israel, a Jew, who had dwelt at Smyrna six or seven years, undertook to persuade the Jewish people, that Tzevi was yet alive and concealed, and that he would re-appear, according to the prophecy of Daniel, after the space of forty-five years. Some prodigies which he pretended to perform, astonished many of the Jews, and induced them to credit his assertions. The death of Cordoso, however, who maintained the impostor, and who was murdered by his son in-law, unveiled the deception. The murderer fled into a Turkish mosque, and was converted to Maho-

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metanism; but we are not told what became of Daniel Israel.

In Ethiopia, during the fifteenth, sixteenth, and seventeenth centuries, the Jews lived peaceably, and easily maintained themselves by the conformity that subsisted between their religion and customs and those of the Ethiopians, who boast that they are of the same lineage. The Jewish people in this part never received the Talmud, nor any of those traditions by which their religion is injured. It is no easy matter to determine in what period the Jews were first settled in Ethiopia. A late traveller informs us, that Saba, who founded the monarchy of Abyssinia, was a Jewess, and that her subjects became Jews before the time of Solomon. He also tells us, that they continued Jews from the time of the building of the temple, to the year 622 after Christ, when they were converted to Mahometanism.* The Jewish people, in the time of which we are treating, are said to have inhabited a high and spacious mountain, accessible only on one side, which was rocky, difficult, and dangerous. Claude, the son of David, sought refuge on this mountain from the arms of his brother, and was received with great kindness by the Jews, who defended him with such bravery and fidelity, that they ever afterwards enjoyed his friendship and protection.

A. D. 1540.

They maintained themselves in the same independent manner at the commencement of the seventeenth century, possessed nearly three provinces, and were considered as the ancient inha-

* Vide Mr. Bruce's Travels, vol. i. p. 478. 484.

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bitants of Abyssinia, and known by the name of *shepherds*.* Socinios, a bold and successful prince, attacked them with a powerful army, dislodged them from their rocks and fastnesses, and dispersed them throughout the kingdom.

Achmed, governor of Egypt, having revolted against Soliman the second, imposed a tax of two hundred talents on the Jews of that kingdom. They, however, pleaded insolvency, and paid only fifteen talents into the treasury. Upon which, Achmed commanded them to be arrested and imprisoned. This order, however, was annulled, by the seizure and death of Achmed himself; and the Jews celebrated a feast in memory of their deliverance. Cairo was full of Jews, most of whom were rich merchants. The liberty, however, which was granted to the Jewish nation, induced them to disperse over that country, where they exercised a variety of occupations, and carried on some considerable manufactures. It is said, that the Jews were more numerous in those parts during this period, than was the whole of their nation in the time of Moses.

A. D. 1524.

A. D. 1673.

Muley Archey, king of Taphilet, having seized the property of a rich Jew, was thereby enabled to make himself master of the province of Quiviana, and to dispossess his brother of the kingdom of Morocco and Fez. To recompense the Hebrews for this act of oppression to an individual, he allowed them their former privileges, and created Josuah Ben Hamosheth prince of that nation. His brother Ishmael, who succeed-

* Vide Mr. Bruce's Travels, vol. ii. p. 299.

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ed him in the kingdom, was a still greater friend and benefactor of the Jewish people, and he made one of them his envoy to the different courts of Europe, who concluded the peace with the United Provinces, A. D. 1684.

The Jews had been a long time settled at Oran, and were intrusted with some of the most lucrative and considerable offices in the city. Their fidelity and affection to the Spaniards, however, were such, notwithstanding the treatment they had received from them, that they betrayed the town to the Spanish soldiers; but this service, and many others which they performed, did not prevent them from suffering banishment. In the province of Suz also, they were numerous and flourishing: in the capital of that principality they had a rich and stately synagogue, which was served by several priests and officers. They had their judges and interpreters of the law, who were maintained at the charge of the people. In the kingdom of Fez, their synagogues having been demolished, Muley Mahomet not only caused them to be rebuilt, but appointed a Jew his treasurer and prime minister.

A. D. 1669.

A. D. 1660.

Though we have hitherto seen the Jews favoured and protected by the popes in Italy, that warlike pontiff, John the twenty-third, raised a dreadful and destructive persecution against them. Not satisfied, however, with oppressing them in his own dominions, he wrote to the queen-regent of Spain, during the minority of her son John, and desired her to act in the same manner. To this request she immediately acceded, and sixteen thousand of the Jewish nation were compelled to abjure

A. D. 1412.

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their religion; whilst those who were obstinate, and refused to apostatize from the faith, were condemned to the flames, or massacred by the populace. Nicholas the second, however, having soon after ascended the papal chair, he comforted and protected the Jews, and suppressed the inquisitors. He also sent letters into Spain, to prevent those in that kingdom from being compelled to abjure their religion.

They had not long enjoyed pope Nicholas's patronage and protection, before another persecution was raised against them. In the bishoprick of Trent, and in all the cities of Venice, the populace were so much excited against them, that they plundered and massacred all whom they found; and the doge and senate were under the necessity of interposing their authority, to suppress the riot and slaughter. The Jews, however, were afterwards expelled Trent.

Pope Alexander the sixth not only received those Jews whom the kings of Spain and Portugal had banished, but enjoined their brethren at Rome, who had treated them with great neglect, to give them every assistance in their power for establishing themselves in his dominions. He allowed them the same privileges as the Jews had formerly enjoyed; and endeavoured to procure them the free and unrestrained exercise of their religion in all the other states of Italy. Under pope Paul the third, the Hebrews had become so numerous and powerful, A. D. 1539. that cardinal Sadolet inveighed against his holiness, and asserted that the pontiff was kinder to the Jews than to the Christians.

Paul the fourth treated the Jewish people with great harshness and rigour, and issued two se-

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vere edicts against them; but pope Pius the fifth behaved with still greater severity. He not only restricted them in their religious worship, but charged them with several crimes and misdemeanors, for which they were expelled all places of his dominions, excepting the cities of Rome and Ancona. Sextus the fifth acted with greater openness and sincerity, and declared that the profit and advantage, which he received from the Jewish merchants, were the principal motives for his tolerating that people. This pope revoked all the bulls and edicts, which his predecessors had issued against them; but Clement the eighth confirmed the bull of pope Pius the fifth against the Jews, who were thereby expelled the ecclesiastical states.

A. D. 1569.

During the fifteenth, sixteenth, and seventeenth centuries, the Jews in Germany and the more northern countries were extremely numerous, but much poorer, and worse treated by the priests and populace, than those of Italy. Great numbers had settled at Thuringa and Misnia, in which places the Landgraves exacted of them vast sums of money for the peace and liberty which they enjoyed. Lewis the tenth, duke of Bavaria, banished them out of his dominions, without regarding his own interest, or the remonstrances of their friends. He confiscated all their effects, and erected publick edifices in the places where they had inhabited. Some years after, those of Nuremberg, who were numerous and wealthy, were banished from that city. The citizens charged them with several crimes and misdemeanors, that they might endeavour to palliate their severity; but the real cause for this treatment of the Jews, appears to

A. D. 1454.

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have been their wealth and effects. The bishop of Cologne soon after followed the example of the citizens of Nuremberg, and expelled them his diocese.

The Jews of Mersburgh, who pretended to have been settled there ever since the destruction of Jerusalem, were banished from that city and diocese by the bishop. The emperor Ferdinand the first, however, received and protected them. A. D. 1559. Ever since the tenth century, the Jews on account of the services which they had rendered the Christians against the banditti, had lived peaceably and happily in Bohemia; but a conflagration having destroyed some part of that kingdom, they were accused, and found guilty of being accessaries to it. Those, therefore, that escaped death, were expelled the kingdom, but were afterwards recalled.

The Jews in Hungary were greatly decreased in number, towards the conclusion of the sixteenth century; and that the emperor might compel them to leave his dominions with greater celerity, he imposed on them a double tax, which it was supposed they could scarcely be able to pay. A great persecution was raised against this people in Moravia; and many were burned and put to death, before any assistance could be rendered them. Those in Franconia being accused of setting fire to several houses in the town of Bamberg, were plundered of their effects. In Vienna the Jews had obtained such credit, that they were permitted to erect a stately and sumptuous synagogue; but the building was scarcely finished, when the emperor expelled them from that capital, and converted A. D. 1660.

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their synagogue into a church. After the death of the empress, however, they were recalled, and admitted to several posts and titles of honour. They were also numerous and flourishing in most of the other cities of that empire, and in the provinces of Servia, Croatia, Moldavia, and Valantina. In Holland, they enjoyed greater liberty and quietness, and were more flourishing and wealthy than in any other part of the world.

We have now brought the history of the eastern and western Jews to the close of the seventeenth century. It remains only, therefore, that we give a short account of the present state and condition of this people.

Of the ten tribes carried into captivity by Shalmanezer, and of the country where they settled, we have received no certain and authentick information, unless we are to suppose, that they still exist in Persia, under the denomination of Afghans, who, according to their own traditions, are descendants of the Jews. We learn from the book of Esdras, that the ten tribes, after a wandering journey, arrived at a country called Arsareth; where, with great probability, we may suppose that they settled. Now the most accurate historians of Persia affirm, that the Afghans are descended from the Jews, which, in some measure, corroborates and renders credible their traditions of the same import. It is also asserted, that their families are still distinguished by the names of Jewish-tribes, though, since their conversion to the faith of Mahomet, they have been extremely studious of concealing their origin and descent. The language they use, is said to have a manifest resemblance to the Chaldaick; and a considerable district of

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the country which they inhabit, is called Hazareth, or Hazaret, which might easily have been changed into Arsareth.*

The Turkish empire, however, is the principal retreat of the Jews. At Constantinople and Salonichi they are more numerous than in any other part. In Fez, Morocco, and other African states are great numbers of Jews; and in the interior parts of that continent, they have so far conformed to the religion of Mahomet, as to recite in publick, prayers from the Koran. They are dispersed over Germany; but are more numerous in Poland, Lithuania, and Russia. In protestant countries they are treated with great mildness and charity; and in England, they are wisely allowed the full liberty of their religion, an unrestrained freedom of commerce, and the quiet and peaceable enjoyment of their property, though a liberal attempt made to naturalize them about half a century ago, failed from popular ignorance and intolerance.

CHAP. I.

Of Africa in General.

AT what time this vast continent was first distinguished by the title of a distinct, or third, part of the world, it would be no easy matter to determine. Strabo, who was only acquainted with those kingdoms of Africa which the Romans reduced under their power, thought

* Vide Asiatick Researches, vol. ii. p. 76.

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it too inconsiderable to deserve that distinction; and though Ptolemy was better informed with respect to the continent of Africa, and much of his account of its geography and natural history has been lately confirmed by indisputable evidence, he was nevertheless in the dark respecting many of its component parts. The African and Arabian geographers are extremely ignorant of their own country, and in their maps and descriptions have omitted the whole of that territory, which lies between the Nile and the Red Sea. Before the close of the fifteenth century, Emanuel king of Portugal, excited by a desire of discovering a way to the East Indies, appointed a few ships for that expedition, which doubled the Cape of Good Hope, and explored the eastern and western coasts of the African continent. A few factories, however, near the sea, could have little or no opportunity of acquiring a knowledge of the interior part of the country, even had it accorded with the objects they had in view. It is to the honour of England, that a society of noblemen and gentlemen has associated for the purpose of exploring the internal regions of Africa, and whose discoveries have thrown more light on the geography and natural history of that continent, than all the united labours of two thousand years.

Africa is environed by the sea, excepting only the isthmus of Suez, which is a narrow neck of land of seventy miles in breadth, and which unites it to Asia. It has been compared to an irregular pyramid inverted, the northern part constituting the base, which runs along the shores of the Mediterranean, and the Cape of Good Hope forming the apex or top. Its utmost ex-

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tent from north to south, from Cape Bone, in the Mediterranean, to the Cape of Good Hope, is four thousand three hundred miles; and its breadth from east to west, from Cape Verd to Cape Guarda-fui, near the straits of Babelmandel, is three thousand five hundred miles; the whole including an extent from thirty-five degrees north latitude, to twenty-eight south, and from thirty-three degrees east to seventeen degrees west longitude from London. It appears, therefore, that nearly two thirds of the continent of Africa are situated within the torrid zone, and that the equator divides it almost in the middle. The northern part, however, is more extensive and most exposed to the vertical rays of the sun, which being reflected from vast deserts of burning sand, the heat becomes excessive, and, in many places, insupportable to Europeans.

Africa may be divided into four parts:

1. The islands which surround this continent in the Mediterranean and Red Sea, and on the eastern and western coasts.

2. The country of the whites, comprehending Egypt, Barbary, Numidia, or Biledulgerid, and Zaara, or the Desert.

3. That of the blacks, including Nigritia, Guinea, and Nubia.

4. Upper and Lower Ethiopia, the former of which comprehends the vast empire of Abyssinia and parts adjacent; the latter includes the kingdoms of Congo, Angola, Loango, and Caffraria, along the western, or Atlantick; and those of Monomotapa, Sofola, and along the coasts of Zanquebar and Ajan, on the eastern, or Indian Ocean; together with the inland kingdoms of

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Monemugi; Manica, Chicova, &c. and other various nations, of which we shall afterwards make mention.

All the inhabitants of this vast continent, though distinguished under a variety of denominations, according to their different situations, tribes, and forms of government, are, nevertheless, commonly included in the two-fold distinction of Moors and Negroes, or of Arabs and Africans. With respect to the ancient inhabitants of this country, who are very numerous, we might expect to find in so vast a tract of land, and so great a variety of nations, and governments, a proportionable diversity of people, relative to the qualifications of mind and of body; but, on the contrary, a general uniformity pervades those various regions and people. "All the negro nations," says Mr. Park, "that fell under my observation, though divided into a number of petty independent states, subsist chiefly by the same means, live nearly in the same temperature, and possess a *wonderful similarity of disposition*."

It is remarkable, that the Negroes, how black soever when in health, are no sooner attacked with sickness, than they gradually become pale and whitish, according to the nature and inveteracy of the disease; but when dead, they resume their original blackness. Most of the African natives have been always addicted to idolatry, witchcraft, and other superstitious rites and customs, which it is supposed they received from the ancient Egyptians. In many parts of Africa, however, some relicks of Judaism are discernible. With respect to the christian religion, we are told that it was established here at a very

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early period, by the eunuch of queen Candace; but in Abyssinia, where it was first propagated and established, and where it flourished for some time with great splendour, it has been miserably torn by factions and schisms. There is a variety of Christians, however, dispersed throughout Africa.

But the religion of Mahomet hath made the greatest and most rapid progress in this country. Whether, however, through the ignorance of its propagators, or the depravity of the converts, Mahometanism is here deprived of many of its austerities and most of its virtues. One would scarcely, indeed, imagine, nor would a faithful mussulman acknowledge, that it is the same religion, which the Arabian Prophet taught his disciples. The Negroes have neither mosques, nor observe any weekly festival.

The Africans are generally considered as an indolent and inactive people; but perhaps without much reason. The nature of the climate is, indeed, unfavourable to great corporeal exertions; but strictly and properly speaking, a people cannot be called indolent and inactive, whose sustenance is derived, not from the spontaneous productions of nature, but from personal labour. Some manufactures and mechanicks, and the necessary arts of life, are known and practised by them.

Before the Europeans visited this continent, the commerce of Africa was inconsiderable, and principally confined to the eastern coasts, and to those of the Red Sea: and was chiefly carried on by the Arabs, Persians, Armenians, and Mahometans. Since that time, the Italians, French,

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English, Dutch, Spaniards, and Portuguese, settled several colonies and factories in different parts. This trade chiefly consists of gold, slaves, ivory, and a great variety of odoriferous gums. The commerce with Africa promotes the imports and consumption of European commodities and manufactures: as those of silken, woollen, and linen; and of iron and copper, wrought into a great variety of utensils and warlike instruments.

The Moors are supposed to have been formerly a different people from the Arabs or Saracens, who extended themselves over the eastern parts of Africa, and spread their conquests to its most western coasts. But they have been so intermixed with that race, and have adopted so many of their manners and customs, that they are scarcely to be distinguished from each other.*

The Arabs who abandoned the wandering and irregular mode of life, and settled in towns and villages, apply themselves to trade and manufactures; or employ their time in agriculture, and the breeding of camels and horses. The most considerable class of Arabs, however, consists of those who live in deserts and tents. They are divided into separate tribes or families, each of which is subject to a chief or king, who exercises unlimited authority over those of his own horde, and acknowledges no allegiance to a common sovereign. They live in continual fear

* "With the religion, they were proud to adopt the language, name, and origin of Arabs: the blood of the strangers and natives was insensibly mingled; and from the Euphrates to the Atlantick the same nation might seem to be diffused over the sandy plains of Asia and Africa."—*Gibbon.*

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and distrust; and are always prepared to make hostile and predatory excursions, or to avoid great and imminent dangers.

Camels, and other beasts of burden, being extremely necessary to them, the Arabs are frequently compelled to change their place of abode, to procure for them fresher and more verdant pastures. On account of these frequent decampments, they are obliged to make use of light and moveable tents, some of which are constructed of camels and goats hair. This cloth is manufactured by the women in such a manner, that it is proof against the heaviest and most violent rains which fall in Africa. The other tents are rather a portable kind of hut, composed of the bark of trees, or of some sort of wood proper for the purpose, and so contrived as to be erected, or taken down, with great ease and expedition. Both kinds of tents are of a circular form, the top of which projects in the shape of a cone, and under it is placed the chimney, which serves instead of windows to admit the air and light.

The women have not only the whole care and management of these houses, and of the rest of the family affairs, but they are also doomed to undergo the meanest and most slavish employments. They grind, bake, brew, and dress all the victuals for the household; and they fetch wood and water, milk the cattle, and take care of their husbands' horses; but in different parts of Africa, different customs will be found to prevail. The women are generally fond of adorning themselves with gold chains, pearls, and beads. The houses, or tents, in which the females reside, are interdicted to all men, ex-

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cept their husbands; and if any Arab is so poor, as not to possess a separate tent, or hut, he will receive visitors, and transact his business in the open air.

Next to their wives, the Arabs value their horses, or mares, the latter of which, on account of their milk, (which forms a part of their food) and of the colts they produce, are esteemed preferable. The mares and colts are admitted into the tents, where they remain loose with the rest of the family, and frequently serve for pillows or bolsters on which the children recline *. The Arabs are extremely careful in the choice and preservation of their breed, and more exact in observing the genealogy of their horses than of themselves.

The usual dress of the men is a kind of shirt next the skin, which descends to the knee, and is suspended over a pair of drawers which cover the ancles. Over this, the richer Arabs wear a short jacket, called a caphtan, which has long and strait sleeves, and is girt with a broad sash, surrounding the body several times. This caphtan is commonly made of fine cloth or serge; and sometimes, though very rarely, of silk; but among the inferior Arabs, it is manufactured of blue or black cotton cloth. As they wear no belts, the scimitar, or cutlass, is generally inserted between the girdle and caphtan. The girdles are long and wide, manufactured of silk or cotton and curiously embroidered. The use of stockings is scarcely known in Africa. Instead of shoes, they wear a kind of socks made of Morocco leather, and reaching to the ancle.

* M. Sonnini observes, that in Egypt the cattle are accustomed to share the shelter of the Bedouins.

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The common people usually have their heads and legs uncovered. The chief, however, of the tribe, and others also distinguished among them, adorn their heads with red caps, encircled by several rounds of white cotton, and formed in the shape of a turban.

The women wear long drawers, and shifts over them. Their caphtan is fastened to their bodies with a sash or girdle, similar to that of the men, but generally of more value, and having a greater variety of colours and embroidery. Over the caphtan, the female also wears a large mantle or robe, of a rich azure hue, which descends to the feet. Their heads and hands are covered with a veil; and their ears, necks, and arms, are adorned with rings and bracelets of gold and silver. Their feet are covered with socks, or pumps, similar to those of the men. The women, however, of inferior rank, cover their bodies with only a piece of cloth, which they wrap about their breasts, and which descends no lower than the knee. Instead of pearls and diamonds, these make use of pieces of coral or glass, with which they decorate the hair. They mark their foreheads, cheeks, and chin, with a kind of paint; but as this paint requires frequent renewal, they sometimes puncture it into the skin, which renders the impression indelible.*

The bread of the Arabs consists of millet, maize, or rice, made into cakes. Their drink is commonly water; but they brew a small liquor, and also distil a kind of spirit, sufficiently strong to intoxicate. They eat fish and flesh of several

* In Malta and some other places a similar custom prevails.

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sorts, but never of both at one meal, nor in any large quantity. "The lives of the Bedouins," says M. Sonnini, "simple, uniform, and uninjured by excesses, are extended to the term fixed by nature. They live to be very old, and, in their advanced age, they are conspicuous for a respectable and truly patriarchal appearance *." They are no less friendly and hospitable in their habitations to strangers who visit them, and whom they treat with singular frankness and cordiality. "Here, (among the Arabs or Bedouins) that hypocritical politeness, those lying expressions of civility, with which people mutually overwhelm each other in our fashionable circles in Europe, while they reciprocally agree to place no confidence, are unknown. Here simple and natural offers are made of objects equally simple, to refuse which would excite real pain in the minds of those who make them, while the acceptance of their hospitable gifts is sure to fill them with gratitude, and at the same time you run no risk of being burthensome to your host. †"

The Arabs are never instructed in the knowledge of physick or philosophy. There are persons, indeed, among them, who pretend to some skill in those sciences; but what they know of them is acquired by experience, habit, or custom, assisted by strength of memory and readiness of invention. They have adopted, however, a regular course of pharmacy for diseases, and of surgery for wounds and sores. The former chiefly consists of vegetables, and the

* Vide Travels in Upper and Lower Egypt.
† Sonnini's Travels.

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latter of outward applications. They have introduced inoculation for the small-pox, but in a ruder manner than what is practised in China. The zealous and faithful Mussulmen, however, are greatly inimical to all kinds of inoculations for that disease; and they not only decry it as an impious method of tempting Divine Providence, but recount a number of frightful stories, in order to deter the people from the practice.

All the Arabs in Africa, of whatever kind and description, are divided into tribes or families, called dow-wars. The chief's tent is always known by its situation, which is in the center of the dow-war*. The sheicks, or chiefs, are generally armed with short pikes or javelins, and are so expert in using those weapons, that though riding in full gallop, they seldom miss their mark, but will kill a man at fifty, or hit the middle of a plate at forty paces distance. They have also a cutlass and a quiver of arrows; and as they themselves are very skilful in all kinds of military actions, so they are no less careful that those who are under them, and their horses, be inured to the same exercise, insomuch that the agility and address of the one, and the docility and fleetness of the other, in attacking or retiring from an enemy, are justly admired by all Europeans, who have been witnesses of their discipline and exploits. They make no use of fire-arms, as they know not the manner of using them on horseback, nor how to keep them in proper order. The Arabs generally make a fu-

* M. Sonnini informs us, that the tent of Sheick Hussein, which he visited, was distinguished from the rest by nothing but a large plume of black ostrich feathers, placed on the summit.

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rious onset; but when attacked, or in danger of being overpowered, they suddenly disperse, to avoid the assault of the enemy, and afterwards rallying, they return to the charge with incredible celerity. In those feigned retreats, they do the greatest injury to enemies, who are unacquainted with their manner of fighting. They are so inured to matters of a military nature from their infancy, that they consider war as their greatest happiness, and pursue it with intrepidity and bravery. They are persuaded that Providence ordained it for them, and therefore never commence an attack without saying, in a serious and reverent manner, that they do it *in the name of God*, nor conclude a successful expedition without repeating the words, *God be praised!*

Next to their warlike excursions, their principal and most delightful occupation is hunting or racing, in both of which they are no less active and expert. Their marriages are nothing more than a bargain between the father of the intended bride and her intended husband. They consist for the most part in an agreement, that the young man shall pay so many camels, horses, sheep, and cows, to the father of the woman. The purchase is no sooner concluded than the young man is allowed to visit his future bride in a separate tent, where, attired in the best and most costly apparel and ornaments she can afford, she is prepared to receive him. This is a relick of the ancient manner, in which the patriarchs married. The bride is then conducted to her husband on horseback, or on a camel, and accompanied with loud acclamations and songs.

When an Arab dies, the women who inhabit

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that tent or hut alarm the whole dow-war, or district, with their outcries and lamentations, and are speedily joined in the same frightful chorus by all the other females. The men, however, even the nearest relations to the deceased, whatever inward grief they suffer, are unwilling to express their feelings in any other manner than by a grave and composed deportment. The corpse is carried to some neighbouring eminence, where it is deposited in a grave, and covered with earth. A mound of stones is then raised over it, which serves for a monument, and for a defence against beasts of prey.

Though the wandering Arabs are, for the most part, Mahometans, they have no mosques throughout this vast continent. The case, however, is otherwise with those who inhabit towns and villages, and are employed in trade or agriculture, and who have every where their places of worship.

The caravans which are made use of by this latter description of Arabs, in carrying on their traffick with the interior parts of Africa, frequently perform a journey of seven hundred leagues in extent. They travel into the kingdom of Tombuctoo, and other neighbouring nations, where they procure of the inhabitants gold, in exchange for trinkets, pieces of iron and brass, and other commodities of little value. In this journey they pass through a vast desert of sand of two hundred leagues in length, in which water is scarcely to be found. But the most dreadful and imminent dangers to which the traveller in this vast desert is subject, are the sand winds. The following is the description

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of one by Mr. Park, which happened during his confinement in the Great Desert. "The force of the wind was not in itself very great: it was what a seaman would have denominated a *stiff breeze*; but the quantity of sand and dust carried before it was such as to darken the whole atmosphere. It swept along from east to west in a thick and constant stream, and the air was at times so dark and full of sand, that it was difficult to discern the neighbouring tents."* Sometimes, however, we are assured, that those tempests are so violent, that whole caravans have been buried beyond all possible recovery.†

The African horses are small, but well shaped, fleet, and beautifully coloured. Those of the Arabs, however, are by far the best, and most esteemed, not by the Africans only, but by strangers of every country. They exceed all other creatures, except the dant, in swiftness of foot. The camel is the most useful and necessary animal that Africa possesses. "Without this beast, which nature formed to endure hunger, thirst, and all the inconveniences attending heat and drought, vast plains of sand and stones, and arid mountains rugged with rocks, would have proved insurmountable barriers to man: with him numerous troops tread the moving sands, and exhibit a wonderful spectacle to the observer, who is astonished to behold men in places which appear formed to repel every thing that breathes; with him circulate all the

* Vide Park's Travels in the interior of Africa, p. 131.

† Somewhat similar to this appears Mr. Bruce's account of the moving pillars of sand in the deserts of Arabia, whose tops reached the clouds, and whose motion exceeded that of the swiftest horse.

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treasures of the east; with him the solitary traveller fears not to enter the spacious void that separates one people from another.*"

The dromedary is a smaller and more slender species of the camel. It is no less useful for its swiftness than the other for the burthens it carries, and is generally employed for expedition. For ten days together it will travel at the rate of forty leagues a day, with a small pittance of barley and water.† It has protuberances on its back, which form a natural saddle for the rider. It can also endure hunger, thirst, and great fatigue. Other domestick animals, such as bulls, cows, asses, sheep, and goats, are also in great plenty and variety in Africa.

At the head of the catalogue of the wild or savage animals, which this country produces, we may justly place the elephant, which is a noble and excellent beast, and equally celebrated for its surprising qualities of sense, docility, courage, and usefulness, as for its superior strength and size above all other quadrupeds. In every part of Africa, however, it is wild, ferocious, and destructive; nor have any of the inhabitants of this vast continent attempted to tame this animal, and to render it serviceable. But whatever devastation the elephants make in the lands that are sown, and which seems to be done for the sake of sustenance, they never at-

* Sonnini's Travels in Upper and Lower Egypt.

† "The most extraordinary journey of this kind," says M. Sonnini, "which I ever heard mentioned, was made by a Bedouin, who was often pointed out to me at Cairo. He travelled from that city to Mecca, a distance of more than four hundred leagues, in five days; for which the caravan of pilgrims employs upwards of thirty days."

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tack men or women, unless first assaulted or exasperated by abuse.

The rhinoceros, which derives its appellation from the horn on its nose, is likewise a native of Africa; and though this animal is inferior in bulk to the elephant, it excels him in the beauty and comeliness of its shape and skin, the latter of which is surprisingly variegated with speckles in tufts of black and grey. The back of this animal appears to be adorned with a natural saddle, and its sides and ribs extend, as if embossed, down to its belly. The skin of its back is so hard, that a lance will scarcely penetrate it; and its hide is so deeply furrowed, as to appear armed with scales. The nose resembles that of a boar, on the top of which grows the horn erect and perpendicular, and which is of a lighter or darker brown, according to the age of the animal. There is a manifest difference between the rhinoceros of Africa and Asia; that of the latter having but one horn on its nose, and the other having besides this a second on its forehead, and a third on its back.*

The next in rank and size is the garaffa, called by the Arabs zarafa, and by Pliny and other ancients camelopard, from its beautiful spots, resembling the leopard. It is about the height of a camel, but much more slender and finely shaped. Its hind legs are considerably shorter than those before: a circumstance which gives the animal a grand and majestick appear-

* Mr. Bruce tells us, that the Agageers, or hunters of the rhinoceros, assert they frequently meet with those that have three horns, none of which are on the back, but all growing in a straight line, and nearly perpendicular to the *os frontis*, or nose.

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ance; especially as its neck rises in an almost upright ascent, and terminates in a small and beautiful head, similar to that of a dear or antelope. The skin of its breast is smooth, and sleek; the hair a mixture of black and white; its tail long and slender, and its gait and pace slow and gradual; excepting when frighted or pursued, when it becomes extremely fleet and nimble. These animals generally frequent woods and deserts, avoid the habitations and sight of men, and never associate with other quadrupeds. One great inconvenience, however, attends their erect front, and the great length of their fore-legs; without much difficulty they cannot graze on the ground, but generally feed on the leaves and branches of trees.

The dante, or lante, is about the size of a buffaloe, or wild bull, but much slenderer in its shape, and more capable of moving with celerity. It is naturally wild, very shy, and being likewise swift of foot, it is difficult to catch or overtake it, except in the summer season, when the burning sand parches and shrivels its hoofs to such a degree, that it is disabled from running. At all other times those animals run with such incredible speed, that no other creature is able to keep pace with them. It would extend beyond the limits of this rapid survey, to notice all the animals existing on this vast continent; suffice it, therefore, to observe, with regard to the rest, that lions, tigers, leopards, panthers, wolves, foxes, buffaloes, wild-boars, hyænas, elks, stags, roebucks, and monkies, are to be found in great abundance and variety in many districts of Africa, and some of them in each.

The ostrich is certainly the most singular of

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the winged tribe. This inhabitant of the dry and barren deserts of Africa seems to constitute the link of gradation between the feathered and animal creation. The general opinion is, that its food consists of whatever substance it happens to meet with, whether of iron, stone, wood, bones, leather, or vegetables. This singular and surprising circumstance has induced many naturalists to consider the account as fabulous and incredible. Upon dissection, however, the stomach of the ostrich is found to be so constructed, as to form an exception to the general principles of either birds or quadrupeds. The head of this bird is small in proportion to the size of its body; the bill is short and pointed the legs thick and strong, and the feet are cloven and resemble those of a goat. They are generally found in great numbers in the dry and barren deserts of Africa, but especially in the empires of Abyssinia, Monomotapa, Morocco, and Biledulgerid. Mr. Adamson says, those at Senegal were so large, strong, and swift, that he has seen two boys ride upon one for several miles, whose velocity was equal to the swiftness of the fleetest courser. The Arabs hunt ostriches, and consider it as a mark of great prowess to be able to catch them; this, however, is not to be effected by means of speed, but by artifice. The Arab, on horseback, pursues the ostrich, and prevents him from feeding, by keeping constantly in sight. Having thus harassed him for several days, the horseman suddenly darts upon him at full gallop, and drives him against the wind, to prevent the blood from injuring the fine white of the plumes, and, by dexterously throwing a stick between his legs, dis-

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ables him from running. It has been related, that this bird deposits its eggs in the sand, where it leaves them to be hatched by the heat of the sun; but that is an error, for though the female neglects them during the day, because the heat of the sand renders incubation at that time unnecessary, yet during the night the male and female ostrich perform that office in rotation.

Eagles, vultures, hawks, herons, pelicans, and other carnivorous birds, abound in great numbers and variety in almost every part of Africa. The nisser werk, or golden eagle, is supposed by Mr. Bruce to be one of the largest birds that flies. One which that celebrated traveller had the curiosity to measure, was from wing to wing eight feet four inches; from the tip of his tail to the point of his beak, four feet seven inches; and he weighed twenty-two pounds. His middle claw was about two and a half inches long; and he had a bald head, and remarkably small eyes. The following curious account of the manner of shooting one of these noble birds, and of examining it when dead, is related by Mr. Bruce:—"Upon the highest top of the mountain Lamalmon, while my servants were refreshing themselves from that toilsome rugged ascent, and enjoying the pleasure of a most delightful climate, eating their dinner in the open air, with several large dishes of boiled goat's flesh before them, this enemy, as he turned out to be to them, appeared suddenly; he did not shoot rapidly from a height, but came flying slowly along the ground, and sat down close to the meat, within the ring which the men had made round it. A great shout, or rather a cry of distress, brought me to the place. I saw the eagle stand for a mi-

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mute, as if to recollect himself, while the servants ran for their lances and shields. I walked up as near to him as I had time to do. His attention was fully fixed upon the meat. I saw him put his foot into the pan, where was a large piece in water, prepared for boiling; but finding the smart he did not expect, he withdrew it, and quitted the piece which he held. There were two large pieces, a leg and a shoulder, lying upon a wooden platter: into these he thrust the talons of both feet, and carried them off; but he still looked wistfully at the large pieces, which remained in the warm water; away he went, slowly as he came, with his booty. The servants assured me he would return. Not many minutes after, he did so, to the great terror of my attendants. Having loaded a rifle gun with ball, I took my aim so exactly, that he fell dead, without giving a single flutter. Upon taking hold of his monstrous carcase, I was surprised to find my hands tinged and coloured with a yellow powder, or dust. Examining the feathers on his back, I found they produced a brown dust. This powder, or dust, by the help of a glass of great magnifying power, I observed to be an infinite number of feathers, perfectly formed, although altogether imperceptible to the naked eye." It need scarcely be intimated, that birds which are domesticated, as geese, turkies, hens, ducks, pigeons, &c. are in considerable numbers throughout this country.

In the early ages of society men reasoned concerning the production of animal life, from the first obvious principle, without recurring to the first great cause of all things. From hence, it is probable, we may trace the religion of Zo-

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roaster, which ascribed to the sun, the centre of motion, the honours of the Deity; inasmuch as the sun appeared to be the chief cause of vegetation, and the supporter of animal life. But, however just and correct the opinion of the ancients, in supposing that animated life was nourished and propagated by moisture and the warmth of the sun; yet, as it is evident, that an original, intelligent, and plastick power, constituted the elements of life and motion, a seminal and vital principle would still be wanting in the production and propagation of vegetables, reptiles, or animals.

Africa abounds with a dreadful variety of serpents and vipers, some of which are of a prodigious length and size, and are so subtle and dangerous as to infest the roads, and even to climb trees in quest of their prey. The cerastes, a reptile which naturalists have mentioned in all ages, not only on account of the malignancy of its poison, but also of its medicinal virtues, claims our particular attention. It is from thirteen to fourteen inches in length; its head is triangular and flat, and in the upper jaw has two canine teeth, hollow and crooked inward, and of a remarkably fine polish. Under these teeth is contained the bag or reservoir of poison, which, considering the size of the reptile, is very copious, and appears like a drop of laudanum. Immediately after the cerastes has bitten any creature, the power of doing farther injury is not destroyed, but lessened.

Among the noxious animals which infest the continent of Africa, besides those of the serpent kind, is a hideous insect, resembling a reptile, which is called a scorpion, whose sting is deem-

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ed incurable, and, in many parts, causes immediate death. In order, however, to counteract the effects of the sting, they anoint the place with oil, in which a bruised scorpion has been steeped.

The cameleon is a reptile very common in every part of Africa. It resembles the lizard, but carries a more erect head, which, excepting the horns, is not dissimilar to that of a ram. Its tail is about a span long, and its feet resemble those of a monkey. In the description of this animal, naturalists have greatly disagreed in opinion; some asserting that it lived on air, and, according to Leo Africanus, gaped at the rising and setting of the sun. It is now, however, generally known, that the food of the cameleon consists of insects, that it takes by the assistance of the tongue, which is a kind of small trunk, about half an inch long, and hollow, joined to its throat by a strong membraneous substance. Dr. Russell has observed, that when the cameleon is removed to a place different in colour from where it was found, it gradually assumes that of the ground whereon it is laid. When found on the grass it is green; if perched on a branch or the trunk of a tree, its colour partakes of that of the bark; if put in a box lined with black or white, it will assume the tinge of the one, or of the other. The eyes are round and piercing, though without eye-lids; and it not only moves them backward and forward, upward and downward; but one forward, the other backward; or one downwards, the other upwards.

But, perhaps, the locust is a more dreadful and destructive insect than any of the African reptiles. This, however, is not owing to the power it possesses as an individual, but to its

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prolifick nature of propagation; by which means they issue forth in such swarms, that they devastate a whole country and make it a desolate wilderness *.

Africa being nearly surrounded by the sea, and abounding with numbers of lakes and rivers, affords great plenty and variety of salt and fresh water fish. Of the former, the shark is the most remarkable that frequents the African and American coasts. This voracious fish is twenty-five feet in length; its mouth is armed with a treble row of teeth, which are extremely sharp; and the muscles of its jaws are so strong, that it has been known to bite a man asunder at once.

The manatus, so called on account of its having the appearance of possessing two hands, with which it carries its young close to its breast, is found in great plenty on the coast of Africa. It is of an extraordinary size, and frequently weighs more than fourteen hundred pounds; its length is eighteen, and its diameter four or five feet. Its

* Proceeding to the northward, a curious but truly deplorable spectacle presented itself. It was a troop of locusts resting upon the ground. They covered a space of about one square mile in extent so completely, that the surface appeared to the eye, at a little distance, to have been burnt and strewed over with brown ashes. Not a shrub nor blade of grass was visible. The waggons passed directly thro' them, before which they rose up in a cloud that darkened the air on each side. Desirous of seeing the whole troop on the wing, the Hottentots ran amongst them, and the horses were made to gallop through them, but without success; none but such as were immediately under the feet of the men and horses rose up. The peasantry affirm that they are not to be driven away, unless the signal for departure should be given from their commander in chief, one of which is supposed to accompany every troop.—*Barrow's Travels in Southern Africa.*

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eyes are small and dim, and its sight is weak, a defect which is amply compensated by the exquisiteness of smell and hearing. The least and most distant noise, whether at sea or land, will greatly alarm and terrify it. The Africans are very expert in catching this animal, which has an exquisite taste, and superior to the Mediterranean sturgeon; especially from the middle of the ribs to the belly; but its most delicious part is the udder.

There are several pearl fisheries both on the eastern and western coasts, the most considerable and valuable of which are near some small islands, opposite the kingdom Sofola.* The people, however, who are employed in this occupation, instead of exposing the shell to the warmth of the sun, which would induce them to open, lay them on embers, by which absurd and imprudent method, they contract a dull kind of redness, which deprives them of their natural lustre and value. The oyster is generally believed to be the species of fish in which this valuable matter is found; but Mr. Bruce, after much search and inquiry, was perfectly satisfied, that in the Red Sea, where pearls are found, are no oysters. By means of the information, however, which that ingenious traveller received from the natives of those parts, and from the number of pearls which he procured, he was fully convinced that they are only to be found in the muscle, the pinna, and one resembling the oyster, which are shells that are bivalves.

* Mr. Bruce and some others are of opinion, that Sofola was the Ophir of the ancients, whither Solomon sent for gold and silver, with which to decorate the temple of Jerusalem.

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Both the eastern and western coasts of this vast continent abound with ambergris, which forms a considerable branch of commerce with the Europeans and other nations. The natives of Sofola and Mosambico at first despised it, and considered it as the excrescence of whales cast on their coasts by the winds and waves; but no sooner were they acquainted with its real value, than they endeavoured to convert it to the greatest advantage. The most precious and valuable is that which is of an ashen or grey colour.

But the most valuable commodity, with which this part of the world abounds, is gold dust, which in most places lies within five or six feet of the surface of the earth, and may be procured without that immense labour and danger, which necessarily attend operations for that precious metal in the mines of India and America. After the African coast was discovered, the Portuguese, Dutch, and other Europeans, exhibited such marks of eagerness and cupidity in quest of gold, and employed such a variety of indirect, base, and violent means, to procure and extort it from the simple and unsuspecting natives, that they spread an universal alarm and jealousy among them. And many of the Africans, ever since that time, have considered all Europeans as equally combined in depriving them of their just and unalienable right to a treasure, which, of itself, is sufficient to procure them all that is valuable, curious, or useful, in every part of the world: nor need we wonder at this prejudice, when we recollect the conquests and extensive settlements which foreigners have made on the eastern and western coasts, or the violent and tyrannical measures by which they

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have always endeavoured to maintain those acquisitions.

The continent of Africa is intersected by a great variety of considerable mountains. The Greater and Lesser Atlas were well known and celebrated by the ancients: the former extends more than a thousand leagues from east to west, from the coast of Mazra to the Atlantick ocean, to which it gives name; the latter stretches along the shores of the Mediterranean, from the streights of Gibraltar to the city of Bona, on the same coast. Those most remarkable for their height are the mountains of the Moon, between Abyssinia and Ethiopia; the Sierra Leona, between Guinea and Negroland; the mountains of Crystal, near the celebrated lake of Zaflan; and Table mountain, at the Cape of Good Hope, so denominated from its square figure.

The principal rivers are the Senegal and Gambia, supposed, before the discoveries of Mr. Park, to have been branches of the Niger, and which empty themselves into the Atlantick ocean; the Niger, till recently, believed to run west, and to divide itself into the Senegal and Gambia, as just mentioned, but ascertained by Mr. Park to be a separate and distinct river, and to run east, and conjectured by perhaps the first geographer of the present age*, to fall into a lake or inland sea†; the Nile, of which the source was wholly unknown till one at least was

* Major Rennel.

† We hope that Mr. Hornemann, who is now travelling in the interior of this continent, at the expense of the African Association, will be able to ascertain, among other valuable discoveries, how far this conjectural opinion of Major Rennel is just and correct.

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discovered by Mr. Bruce in Abyssinia, though Mr. Rennel, on the authority of Ptolemy, is of opinion, that a branch of this celebrated river hath its rise near the mountains of the Moon.

As the great rivers of Africa chiefly pervade low and level countries, though occasionally interrupted by cataracts in hilly districts, abounding in barren deserts, they are favourable to inland navigation, were the genius of the people turned for commerce. Africa is not populous in proportion to its extent. In the Great Desert, which extends from west to east, behind Mount Atlas, and parallel to Barbary, and also in smaller deserts in the northern part of this continent, there occurs a phenomenon peculiar to the country. This is the oases, or isolated fertile spots, which are interspersed through the sandy waste, like islands in the ocean, are covered with beautiful and refreshing verdure, and abound with water, so much wanted in such arid tracts. This mosaick was compared by the ancients to a leopard's skin.

After this geographical account of the continent of Africa, we subjoin a sketch of its history; and in connecting its modern with its ancient history, we shall observe, that Genserick, a warlike prince of the Vandals, had no sooner succeeded his brother Gunderick in the kingdom of Gallicia, than he was invited into Africa by the rebellious Bonifacio. Attracted by the advantageous offers of the count, but more perhaps by his own ambitious designs, he readily acceded to the proposal; and having provided himself with a sufficient number of transports for conveying his troops over the Streights of Gibraltar, he landed an army of A. D. 428.

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twenty-four thousand men on the coasts of Barbary. In the mean time Bonifacio, whom necessity and self-preservation had impelled to this measure, having been re-admitted into the favour of the imperial court, was much grieved at the arrival of the Vandals, and endeavoured by the most splendid and gratifying promises to prevail with Genserick to return with his troops into Spain. These proposals, however, were received by the Vandal chieftain with the utmost contempt and disdain; and Bonifacio had the mortification to discern, that Genserick was resolutely bent to settle in Africa, and to lay the foundation of a new kingdom, from whence he might transport his victorious troops into the heart of Italy.

How long it was after Genserick's landing on the coast of Africa, that his rage and resentment were excited against the orthodox clergy, authors are not agreed; but probably, not till he had compelled the Romans to cede and guarantee to him all his conquests by treaty.

A. D. 442.

The Arian heresy, which he introduced, and propagated with a furious and fanatical zeal, involved the whole country in all the miseries of a religious war. The orthodox clergy were the greatest objects of his cruelty, not only on account of the vigorous defence they made against him, as an invader, a barbarian, a heretick, and apostate, but because of their success in converting the Moors from paganism and idolatry. Many of the clergy were condemned to an exile more dreadful than death, and aggravated with every circumstance of horror and cruelty. The places appointed for their banishment, and for the scenes of their suffering, were

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some of the most barren and dreary deserts in Barbary.

In the midst of these persecutions, an occurrence happened, which suspended the execution of Genserick's cruel designs, during the remainder of his reign. Zeno, who was now raised to the imperial throne, had been compelled to conclude a peace with Genserick, and to renounce all claim to his African conquests; but knowing that the Vandal monarch had entered into an alliance with the warlike Odoacer, he thought proper, by way of precaution, to send an embassy to confirm the peace. Genserick being now advanced in years, and desirous of leaving his son and successor Hunerick in quiet and peaceable possession of his recently established kingdom, gladly embraced that opportunity of renewing and confirming his former treaties with Zeno. And the prudent and politick Severus, who had been appointed ambassador, on this occasion, by the imperial court, removed the aversion of Genserick to the orthodox Christians, and procured the release of many Romans who had been kept prisoners in Africa. Genserick, however, did not long observe the peace which he had concluded with the emperor; but being repulsed in his attempts, he was extremely mortified and enraged at his defeat, and retired to Carthage, where he died soon after.— A. D. 488. This monarch is represented as a prince impenetrable in his views, immeasurable in ambition, and inhuman to all who opposed either. Nor was he less intrepid and immoveable, than successful, in his designs: and in proof of this assertion, we need only appeal to the victories and conquests which he gained over the Romans,

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and to the singular disregard and contempt, with which he treated the menaces and complaints of the emperor Leo.

He was succeeded by his eldest son Hunerick, who not only inherited his father's ferocity and hatred towards the orthodox Christians, but exceeded him in both; and during his short reign, of less than eight years, exercised greater cruelties against the African church than his father had displayed in his despotism of sixty.

Though Hunerick left a son, whom he had by the princess Eudocia, Gutamund, the grandson of Genserick, in conformity to the will of his grandfather, succeeded him in the kingdom. In the commencement of his reign, this prince treated the catholicks with great cruelty; but when he had obtained quiet possession of the crown, he became affected with a sense of the many and dreadful calamities, which his uncle's furious and untimely zeal had brought upon them, and was, therefore, resolved effectually to terminate the still raging persecution.—He recalled those pious sufferers who had outlived the miseries and fatigues of their exile, and restored them to their churches and flocks, and to the free and unrestrained exercise of their religious functions. In the midst, however, of these pious actions, died Gutamund, in the twelfth year of his reign.

A D. 496.

His brother Trasamund, a prince of opposite principles and temper, succeeded him in the kingdom. The persecution against the orthodox was renewed with great fury; and an incredible number of the secular clergy were expelled the kingdom. One hundred and twenty bishops were also banished into the island of Sardinia,

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who must unavoidably have perished through want and misery, had not Symmachus, who then filled St. Peter's chair, taken them under his care and protection, and, by the publick and charitable contributions of Christians, added to his own private assistance, secured to them a comfortable maintenance in their exile. Thrasamund embraced every opportunity of enlarging his dominions, and reducing many of the Moorish princes under his subjection; and the rest were either tributary to him or firmly attached to his interest. Civil and intestine wars divided and weakened the strength of the Ostrogoths and Visigoths of Spain and Italy; and there was no enemy, at that time, capable of opposing and defeating his designs. After a reign of twenty-six years, Thrasamund died at Carthage, the royal residence of his predecessors, in the quiet and peaceable possession of his kingdom.

Hilderick, the grandson of Genserick, from whom an oath had been extorted by the late king, that he should make no alterations in the religion and government which he had established, succeeded Thrasamund on the throne. A. D. 524. But, notwithstanding the sanctity and obligations of this oath, he had no sooner received the reins of government, than he disannulled and repealed all the acts and edicts of his predecessors in favour of Arianism and subversive of orthodoxy, recalled all those who had been banished by Thrasamund, and restored to them their churches, their functions, and former privileges. These measures of Hilderick excited the surprise and indignation of the Arians, who soon after appeared in open rebellion, at the head of which was Gilimer, one of the princes

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of the blood. The contest was terminated by a decisive and bloody battle, in which the imprudent and unfortunate Hilderick was defeated, taken prisoner, and deprived at once of his liberty and his crown.

Immediately after this victory, Gilimer seized the vacant throne, and was crowned king of Africa. Hilderick and his family were kept in close confinement; and their friends and partisans were treated with the greatest cruelty. The triumph of Gilimer, however, was short and fleeting. The emperor Justinian, notwithstanding the other wars in which he was then engaged, was prevailed on to send a numerous and powerful fleet and army against the usurper, under the conduct of the celebrated Belisarius. Gilimer also equipped a squadron of ships, by means of which he obtained possession of the city of Tripoli and the island of Sardinia; and no sooner was he informed of the preparations and approach of Belisarius, than the unhappy Hilderick, with his whole family and nearest relations, was cruelly put to death.

The management of the war was committed by Gilimer to his two brothers, Gundimer and Gelamund, who, at the head of a numerous and powerful body of troops, attacked the Roman legions; but after an obstinate and bloody conflict on both sides, they were defeated and slain, and their army was totally routed. Gilimer, rendered desperate by this disaster, sallied forth at the head of a corps of reserve, with full purpose of renewing the attack with the utmost rigour and fury; but happening to distinguish the dead body of his brother on the field of battle, he gave himself up to the vain lamenta-

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tions of his unhappy fate. Belisarius embracing this opportunity of rallying his soldiers, whom the sight of Gilimer's troops of reserve had alarmed and terrified, led them back to the charge, and gained a complete victory; and Gilimer was soon after compelled to surrender himself to the Roman general.

Immediately after this signal victory, Belisarius marched his troops to Carthage, which he entered in triumph and without opposition; and proceeding to the royal palace, took possession of the throne of Gilimer, and of his immense wealth and treasure, restored the churches to the orthodox Christians, and compelled the Vandals to swear allegiance to the Roman emperor. Gilimer having by some means recovered his liberty, recalled his brother Tzason from the Sardinian conquests to his assistance, and it was mutually resolved by them, to make another desperate attempt for regaining their kingdom, by attacking the newly fortified metropolis.

Belisarius being apprised of the intentions of the enemy, considered it as more prudent and expedient to lead out his forces than to trust to the fortifications of the city, or the fidelity of the citizens; and having animated his troops by an energetick and appropriate speech, marched at their head against the Vandalick army. Gilimer and his brother, also used every means in their power to inspire their soldiers with courage and loyalty, on this trying and important occasion. The right and left wings of the Vandalick army were composed of Moors, commanded by their own chieftains; the centre consisted of Vandals, whom Gilimer had forbidden to use any other weapon than their swords; and his

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brother, with his own troops, was in the rear. The onset was furious and dreadful on both sides. Belisarius dispatched one of his bravest captains, with a numerous and powerful body of soldiers, across a nameless river, which divided the two armies; this officer was twice repulsed by the enemy, and compelled to retreat; but returning to the attack the third time, with the pretorian standard, and a greater number of men, a dreadful carnage of the enemy ensued: Tzason, with eight hundred of his best troops, was slain in the battle, and the rest of the Vandalick army betook themselves to flight. The Romans having lost only fifty men, Belisarius marched his forces to the enemy's camp, and Gilimer, in the utmost consternation and dismay, mounted his horse, and, attended only by a few soldiers, took the road towards Numidia. The disgraceful flight of their leader occasioned such a panick and confusion among the troops, that they abandoned their camp to the Romans, who seized all the wealth and riches it contained, put the men to death, and reduced the women to slavery. This defeat entirely subverted and destroyed the Vandal power in Africa, and the Romans found themselves once more possessed of that rich and desirable country.

Belisarius pursued the fugitive king, who had sought refuge among the Moors, on the Pappuan mountain, where he was besieged by one of the Roman officers; and being destitute of the necessaries of life, and in the utmost distress, was finally constrained to surrender himself a prisoner. When the unhappy Gilimer, arrayed in royal robes, was introduced to Justinian at Constantinople, he was bound with chains of gold,

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the tears flowed from his eyes, and his bosom heaved with unutterable wo. His voice was interrupted by groans and sighs, and he could only pronounce in broken and irregular accents, *Vanity of vanities, all is vanity!* Having at length recovered himself, he begged in a plaintive and submissive manner, that the emperor would spare his life. This was readily granted, and an ample estate also given him for his subsistence; but he did not long enjoy the beneficence of Justinian; as he died of grief, in the fifth year of his unhappy reign, and the first after his captivity. A. D. 534.

Thus was Africa again reduced to the obedience of the Greek emperors, who appointed generals or præfects, to retain it in subjection. The Vandals and Moors, however, were not so entirely destroyed or subjugated, but they were ready to unite their forces against the Greeks, whenever a favourable opportunity of succeeding should present itself. These discontents and designs probably encouraged the plundering Arabs and Saracens, who had already invaded and conquered Syria, Palestine, and Egypt, to carry their arms into the countries of the west. Certain it is, that the conquest of Africa, from the Nile to the Atlantick ocean, was first attempted by the caliph Othman. The præfect Gregory being defeated and slain in battle, that fruitful country became the possession of the Arabs or Saracens, whose conquests, on that continent, were extended far beyond the limits which bounded the Roman empire. A. D. 547.

This irruption of the Arabs produced a considerable change in the African governments, and especially among those who had not been reduced

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under the power of the Romans and Vandals, who knew no subjection to any common sovereign, and could ill endure the tyranny and authority of the Arabian sheicks. "The prudence of Akbah had proposed to found an Arabian colony in the heart of Africa; a citadel that might curb the levity of the barbarians, a place of refuge to secure, against the accidents of war, the wealth and the families of the Saracens. With this view, and under the modest title of the station of a caravan, he planted the colony called Cairoan *."

Obeid-ullah, the founder of the Fatemite dynasty, made Cairoan the place of his residence, and the capital of his dominions, whilst he laid the foundations of a greater and more opulent city in its neighbourhood, which he denominated Mehedie, from a surname which he had assumed to himself. He died in the twenty-fourth year of his reign, the sixty-third of his age, and in the three hundred and twenty-second of the Hegira.

Obeid-ullah was succeeded by his son Abu-'l-Cassim, of whom nothing more is recorded worthy of notice, than that a strong and powerful faction having been raised against him, he was under the necessity of fortifying himself in the castle of Mehedie. The insurgents, however, reduced Cairoan, Tunis, and several other fortresses, and having defeated a considerable body of troops, which the caliph had raised and sent to impede their progress, they marched directly to the castle, in which Abu-'l-Cassim was intrenched, whom they closely besieged for seven

* Gibbon.

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months. The caliph was reduced to such distress, through want of provisions, that he would soon have been compelled to surrender to the besiegers, had not death terminated his anxiety and his reign. He was succeeded by his martial son Ishmael, who assumed to himself the title or surname of Al Mansûr, and soon after his accession to the throne, revenged the affront offered to his father by his disaffected and rebellious subjects. A. D. 945.

Al Mansûr for several months concealed his father's death, whilst, in the mean time, he made proper and necessary preparations for attacking the insurgents with a force sufficient for insuring success, and thereby at once terminating the revolt. He obliged the rebels to raise the siege of Mehedie, which he entered in triumph; and having obtained two signal victories, he compelled them to retire into the strong fortress of Cutama, where he closely besieged them. Yezid, who was at the head of the revolt, defended the place a long time with great vigour and bravery, but perceiving his efforts in vain, and that the garrison would be obliged to capitulate, he privately withdrew from the fortress. Al Mansûr finding the principal victim of his resentment escaped, immediately dispatched a number of forces in pursuit of him, whom they took after a vigorous and desperate resistance, in which he received several wounds that occasioned his death a few days after. With an useless refinement of cruelty, Al Mansûr caused the body of Yezid to be flayed, and his skin to be stuffed and exposed to the publick view; and having entered his capital in triumph a second time, he commanded that Yezid's death, and the total A. D. 952.

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suppression of the rebellion, should be proclaimed throughout his dominions. Extolled for his courage and eloquence, Al Mansûr died in Mehedie, in the three hundred and forty-first year of the Hegira, after a short reign of seven years and sixteen days.

Abu Zammim Moad, his son, who assumed the title and surname of Al Moezz, succeeded Al Mansûr. The conquest of Egypt, which he had always in view after the commencement of his reign, though all his predecessors had failed in the enterprise, he did not begin to execute till the three hundred and fifty-eighth year of the Hegira, when he committed the management of the expedition to his faithful and experienced general Jaafar. This undertaking did not divert Al Moezz from an attention to his other conquests; and he was at Tripoli, when he received the agreeable, and, perhaps, unexpected information, that his general had made himself master of Alexandria. He immediately embarked for that city, and committed the government of his other dominions in Africa to the care and superintendance of an approved and favourite officer. He landed at Alexandria, amidst the loud and repeated acclamations of the people, and founded a new Egyptian dynasty, which was to terminate and supercede that of Cairoan, after it had continued sixty-five years.

Civilized Africa afterwards became subject to the Arabs, the offspring of those plunderers who had formerly subdued the greater part of that continent. But upon the decline of the Arabick power, three of the tribes of Africans, which had accompanied the Arabs in their conquest of that country, seized the reins

A. D. 1051.

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of government, and established themselves in Biledulgerid, Lybia, and Barbary. After the caliphs had transferred their power and title to Egypt, the glory and unity of the empire gradually and entirely vanished. From Egypt to the Straits of Gibraltar, the country, harassed by intestine war among the petty and independent princes who occupied it, and by the destructive attacks of the Spaniards and other European powers, has at length become the domain and the retreat of a horde of pirates and robbers, which political jealousy prevents from being extirpated.

CHAP. II.

Of the African Islands.

WE shall now give a brief history of the insular appendages of the African continent, some of which are supposed to have been the happy islands of antiquity, though for many ages their situation was unknown to the rest of the world. The same barbarism, which extended itself over the continent, spread its baneful effects on every side, and brooding incumbent on the relicks and powers of genius, enervated the arm of industry, furled the sail of commerce, and left the nations destitute and ignorant of the arts and of each other.

BABELMANDEL. Commencing our narrative with the islands in the Indian Ocean, we begin with Babelmandel, which gives name to the straits at the entrance of the Red Sea, and is situated in 13 degrees of north latitude, and in

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43 degrees 33 minutes of east longitude from the Arabian and Abyssinian coasts. The Ethiopians and Arabians formerly carried on incessant wars for the possession of this their important island, which commands the passage into the South Sea, and preserves a communication with the ocean: but the Turks being now masters of both coasts, and the commodities of India being no longer carried through that passage, it is nearly deserted. The circumference of this island is not more than five miles; and it produces neither fruits, grain, nor herbage.

BARBARA: Opposite to the kingdom of Adel is the Island Barbara, the inhabitants of which are negroes, who are industrious in trade, and employ themselves in the breeding of cattle, for which the soil affords excellent pasturage. In general, all the inhabitants of the islands and coasts of the Red Sea, carry on a considerable commerce with the natives of Arabia; but the rich trade in drugs, precious stones, ambergris, and musk, has been greatly diminished since the Dutch established so powerful a commercial empire in the East Indies.

ZOCOTRA. The island of Zocotra, or Socotra, is situated in the Eastern Ocean, in 53 degrees 12 minutes of north latitude; thirty leagues from Cape Guarda-fui; and is about eighty miles in length, and fifty-four in breadth. Though the climate is excessively hot, the island is populous, and the soil yields most of the fruits and plants common to tropical situations, with considerable quantities of frankincense, gum tragacanth, dates, rice, and remarkably fine aloes; which articles are principally exported to Goa, and other parts of the East Indies.

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The island likewise abounds with cattle; and there are two good harbours, in which ships may ride with the greatest safety. The inhabitants on the coast are negroes of large stature, with disagreeable aspects and woolly hair: but those who live in the interior parts of the island, and probably the abrigines, are much more handsome, and their features nearly resemble those of Europeans. The island, however, is in subjection to the Arabs, who occupy the best and most fruitful situations. The dress of these islanders consists of a stuff made of goat's hair, formed into long gowns, which are fastened round the waist with a sash: they have also a sort of long cloaks, which are thrown across the shoulders, and wrapped round the whole body. They subsist on the flesh and milk of their cattle, with dates, rice, and herbs. The Zocotrans are in general pagans, and worship the sun and moon; but the Arabs, who are the governing body, are Mahometans. Though inhabiting an island, and trading with the continent, they are extremely ignorant of navigation, and have no other vessels than flat-bottomed boats, with which, however, they are able to keep the sea, even in great storms. Calansia, which is the only city in the island, is the residence of a prince, who is said to be tributary to the Ottoman Porte; but since Europeans have ceased to touch at Zocotra, we have had little information of the civil or political customs of the inhabitants.

St. Mary. The island of St. Mary is situated between the sixteenth and seventeenth degrees of north latitude, opposite to the mouth of the river Mananghara, and about two leagues

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distant from the shore. It is about eighteen leagues from north to south, and three from east to west. On every part of the coast are found large quantities of white coral, and a great variety of shells of the most beautiful forms and colours. The whole island is divided by rivers, brooks, and running springs, which give fertility to the soil, and add to the beauty of the scenery. In every part are plantations of rice, millet, yams, fruit and vegetables, of which two crops are annually produced. The sugar-cane grows spontaneously; and the tobacco plant is equal to that of America. These islanders employ themselves in the cultivation of rice, yams, pease, and beans, which form their principal subsistence.

BOURBON. The isle of Bourbon, which is situated in 21 degrees of south latitude, and 54 of east longitude from London, and about eighty leagues to the eastward of Madagascar, is of an oval form, and ninety miles in circumference. This island is beautifully diversified with hills and vallies, forests and pasturage, and refreshed with a number of delightful springs and rivulets. Though the climate is intensely hot, it is esteemed salubrious, and the air is cooled by the breezes which blow every morning and evening. Bourbon abounds in fruit, herbs, and cattle; it produces excellent tobacco; and a great variety of plants, roots, and spices, grow spontaneously. Many of the trees yield odoriferous gums; while the rivers are well stocked with fish, the coast with land and sea turtles, and every part of the island with neat cattle, hogs, goats, and various beautiful birds. Ambergris, coral, and the

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most curious shells, are found on the sea shore. On the north and south sides are many good roads for ships; but there is scarcely a harbour in which vessels can ride secure against those dreadful hurricanes, which frequently happen during the monsoons. Indeed, the coast is environed with blind rocks, which render navigation at all seasons dangerous; and on the southern extremity is a volcano, which continually emits flame, smoke, and sulphur, accompanied with a hideous and tremendous noise. This island was discovered by the Portuguese in 1545, who stocked it with hogs and goats, and then deserted it. In 1613 an English commander, named Castleton, having landed on it, was charmed with its beauty and fertility, and bestowed upon it the appellation of the English Forest. Our East India Company, however, having never colonized this island, the French took possession of it in 1654, and named it the Isle of Bourbon; but a few people of that nation, with several negroes, were all that were left upon it; who having resided there upwards of two years were brought away by an English vessel, together with a large cargo of tobacco, ambergris, and coral, which they had cultivated and collected during their stay on the island: and it was not till 1672, when the French were compelled to abandon Madagascar, that they established a permanent colony on the island, where they have now three pretty considerable ports: St. Paul; St. Dennis, the residence of the governor; and St. Susanna; at one of which their East India ships usually touched for refreshment.

MAURITIUS. On the east of Bourbon is si-

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tuated the island of Mauritius, which is in 20 degrees of south latitude, and 56 of east longitude, and distant a hundred leagues from Madagascar. The Dutch, who first discovered it in 1598, gave it the appellation of Mauritius, in honour of Prince Maurice, who was at that time their stadtholder. It is of an oval form, being about 50 leagues in circumference; and there is a safe and secure harbour, sufficiently deep and capacious for containing fifty large ships. The climate is reckoned healthy and pleasant: and the mountains, some of which are very lofty, produce the finest ebony in the world, and various other trees of great value. A number of rivulets descend from the hills, that are plentifully stocked with fish, and render the soil surprisingly fertile, which produces sugar-canes, tobacco, rice, and various fruits, and affords pasturage for great numbers of cattle.

When the Dutch first took possession of Mauritius, they found it destitute of inhabitants, and even of animals, except deer and goats; but with their usual industry, they rendered it fertile and productive, and the island soon abounded with cattle of almost every description. They resigned it, however, into the hands of the French, in whose possession it has since continued.

MADAGASCAR. We come now to Madagascar, which is reckoned by geographers to be not only the largest island of Africa, but of the world, unless New Holland should be thought to fall under the description of an island. Different nations have given it different appellations; the natives call it Madacasck; the Portuguese St. Laurence; the French l'Isle

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Dauphin ; and the Nubians, Persians, and Arabians, Serandib. It is situated between the twelfth and twenty-sixth degrees of south latitude, and between the forty-fourth and fifty-first degrees of east longitude from London, and about forty leagues from the continent of Africa. Its length from north to south is nearly one thousand miles ; and its breadth, at a medium, two hundred and fifty miles. Between this island and the continent, the sea forms a channel or passage, through which European vessels commonly sail in their voyage to and from India.

The general appearance of the country is pleasant, fertile, and inviting; it is environed by lofty mountains, and diversified by numerous mounts and fruitful plains. The productions are sugar, honey, vegetables, vines, fruit-trees, valuable gums, spices, corn, cattle in great abundance and variety, wild and tame fowls, precious stones, iron, silver, copper, tin, and steel. The pasturage for cattle is excellent, the forests are ever green, and the rivers, some of which are very considerable, are plentifully stocked with fish. To these local advantages we may also add, that the air is esteemed temperate and salubrious.

The natives are commonly tall, well-proportioned, and of an olive complexion, which inclines to black. Unlike the negroes of Guinea, their hair is not woolly, though black and curling ; their noses are small, but regular ; and their lips are of moderate thickness. The general dress consists of a short piece of cotton cloth or silk, wrapped round their waists, which they call a lamber ; but persons of rank of both sexes, in addition to this, adorn their wrists with

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rings of the most valuable metal, and with which they also braid their hair. The women wear lambers or robes, which reach to their feet, and are covered with a garment resembling a strait shift. This covering is commonly made of cotton, dyed of a dark colour and trimmed with beads, which are fancifully arranged.

Polygamy is practised throughout the island, and every man enjoys a plurality of wives, according to the extent of his fortune. The most accurate and best informed writers, however, affirm, that the females are exemplary in their conjugal obedience, their amiableness of disposition, and agreeableness of deportment; and the inhabitants, in general, are considered as possessing many virtues, which perhaps are not shaded by greater and more numerous vices, than those which are commonly practised in more refined and civilized countries. The salutation of a superior which is esteemed most respectful, and is generally used by those who address the prince, is to lick his feet; and this abject mode of submission is also practised by the wives, when their husbands return from the wars, or after a long absence. The art of coinage is utterly unknown among this people; and gold and silver are only made use of in ornamenting the person, or in exchange for other commodities. Their principal riches and resource, therefore, consist in the number and value of their cattle.

The sovereigns of Madagascar affect a great deal of pomp and parade. They exercise an uncontroled and unlimitable power over the lives and fortunes of their subjects, to whom they give audience, sitting cross-legged on a mat. Great numbers of noblemen and slaves conti-

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nually attend them; and they have a variety of palaces, which, though far exceeding the huts and habitations of the rest of the people consist only of boards formed by the hatchet, and raised to the height of eight or ten feet.

These princes, however, keep no regular or standing army, but when an emergency demands it, employ vassals for the purpose. Their manner of waging war is by surprise and ambuscade; and when an advantageous opportunity offers, they assemble privately, and attack the enemy unawares, and before he can be made acquainted with their design. They employ spies to discover, and make known to them, the state and condition of the foe. During the war, they frequently change their residence, and their cattle are driven to the highest mountains and the most inaccessible situations. Parties of thirty or forty men are dispatched to plunder and destroy the lesser villages, and to make captives of the inhabitants. These marauders, in case of necessity, are generally provided with billets written in Arabick characters, which they firmly believe will dispel the strength and courage of their enemies, and occasion their defeat. Having taken and burned the town, they make the women and children prisoners, and drive the cattle away. This last transaction closes the contest, unless the vanquished can obtain assistance and make reprisals. The only arms made use of are lances and hatchets, with a few firelocks, purchased from the Europeans.

Though letters have never been introduced into this country, the laws of Madagascar, which are traditional, and handed down from father to son, are founded in equity, and enforced without

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partiality or indulgence. Punishments for capital offences are few, and indeed seldom necessary; but fines, which are paid in cattle, are frequent, and levied on the slightest and most trivial occasions. Theft is punished by a fine, four times the value of that which is stolen; but if the offender cannot restore cattle to such an amount, he must become the property of the injured person, or forfeit his life. Adultery with the wife of a superior must be expiated by a forfeiture of thirty head of cattle, besides beads and other articles: but with the wife of an equal, by a fine of only twenty. An assault is punished by a fine of fifteen head of cattle.

The religion of these islanders is paganism, and consists of a gross and idolatrous superstition. They acknowledge, however, the existence and superintendance of a Supreme Being, whom they call Deaan Unghorray, and which signifies "The Lord above;" but they maintain that there are four other subordinate lords, each of whom presides over that part of the world to which he is appointed. These latter are considered as the immediate servants of the great God; and as mediators between him and man; and, therefore, to them they address all their supplications and prayers, and perform their religious sacrifices. It is worthy of observation, that among these ignorant and superstitious people there exists some faint knowledge of the creation and fall of man; the death of Abel; the Deluge; the preservation of Noah and his family; and some other circumstances of a similar nature.

Circumcision is performed in this island, but in a different manner from that of the Jews and

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Mahometans. The ceremony is preceded by mirth, drinking, and feasting: after which an ox or bull is presented for each child, and fastened to the ground, ready for immolation. The father, or nearest connexion, then takes the child in his arms towards the animal to be sacrificed, and putting its right hand on the bull's right horn, exclaims—"Let the great God above, the lords of the four quarters of the world, and the guardian spirits, prosper and protect this child, and cause him to become mighty; let him equal this bull in strength, and overcome all his enemies." Having thus spoken, the circumciser performs his office; after which the child is delivered to its mother, or nearest kin, and a feast concludes the ceremony.

It is evident, from every circumstance of the few religious rites which the inhabitants of Madagascar perform, that they believe in a future state of existence. The memory of their forefathers is cherished by them with the greatest veneration; and, in their funeral solemnities, they exhibit marks of a decent and becoming solemnity. Every family has a place appropriated as a depository for its dead, which is enclosed by a kind of palisadoes, and is never entered without sacrificing an ox or a cow to the manes of the defunct. When any person is to be interred, the principal or chief of the family approaches the entrance of the cemetery; and calling aloud on all the dead deposited there, informs them that such a person is coming to repose among them, and requests they will own him as a friend and relative. This being performed, the gates of the burying ground are opened, and the corpse is deposited in the earth. During the

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latter part of this ceremony, the people without are busied in killing and dividing the cattle, which the surviving friends and relations of the deceased had provided for their entertainment. No particular dress is made use of in mourning for the dead; but on such melancholy occasions they shave the head.

In this island are umosses, or magicians, who pretend to penetrate and understand the most secret powers of nature, and as may be required, to procure the assistance of familiar and supernatural beings; and who make a kind of talismanick composition, which is carried at the head of the army to insure victory and success. These impostors have obtained such credit and reputation among the people, by their pretended power and incantation, that implicit obedience is paid to their injunctions; and no act of importance is undertaken without first consulting their opinion. And though events do not always correspond to their predictions, they are never at a loss to find some plausible and satisfactory reason to account for their failure; and as their conjectures will sometimes necessarily be just and right, a very few instances of this kind serve to insure their future and permanent reputation. In sacred and religious acts and ceremonies, however, these magicians never interfere; and indeed, every individual considers himself at liberty to adopt or reject the general forms of religion, according to his own disposition and fancy.

Madagascar was first discovered by the Portuguese, in 1506, but they never attempted to colonize it. In 1641, the French usurped the possession of this island, and erected a fort in an

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advantageous situation, which they denominated Fort Dauphin; but the natives having conceived a violent aversion towards their new neighbours, and being provoked by their tyrannical and arbitrary proceedings, expelled them soon after; and since that period no European nation has ever attempted a similar establishment.

COMORA ISLES. Between the nothern point of Madagascar and the coast of Africa are situated the Comora Isles, which are placed between 41 and 46 degrees of east longitude, and 10 and 14 degrees of south latitude. Their number is five; Johanna, Comora, Mayotta, Mohilla, and Angazeja. Of these, Johanna, the principal, is about thirty miles long and fifteen broad, and abounds with all kinds of provisions and tropical fruits. At this island the East India ships usually touch for refreshments, and meet with an hospitality and kindness from the natives seldom experienced on the continent of Africa. They are negroes, profess the Mahometan religion, and are remarkable for their affability and politeness, especially towards the English, for whom they express a particular friendship, on account of the assistance rendered them in their wars with the natives of the neighbouring islands, and the confidence they repose in their disinterested views of visiting them. Most of the inhabitants are tall, robust, and well proportioned; they have piercing eyes, long and dark hair, and their complexions are between an olive and black colour. They are, in general, a plain, simple, inoffensive people, devoid of ambition, and entirely ignorant of the arts of war.

The commonalty wear coarse wrappers round their loins, and skull caps; but the more elevated

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rank have wide-sleeved shirts, which hang down over a pair of drawers, and waistcoats accommodated to the season. Persons of consequence may also be distinguished by the nails of their fingers and toes, which are suffered to grow to an immoderate length, and are tinged with a juice of a yellowish red colour, extracted from a shrub that grows in the marshy parts of the island. They have sashes that encircle their waist, and in which they usually carry large knives or poniards; but only persons of superior rank wear turbans. The women adorn themselves with rings and bracelets of different metals; and they dilate the lobes of their ears to a great extent, by means of these weighty and favourite ornaments, which is considered as a mark of extraordinary beauty. For physical reasons, rather than from the heat of the climate, children of both sexes are accustomed to go naked, till they be seven or eight years of age; as they suppose that the free access of air to every part of the body is conducive to health, strength and growth; and that it prevents those deformities which swathing is apt to occasion.

The island is productive of rice, yams, potatoes, tamarinds, oranges, lemons, pine-apples, cocoa-nuts, honey, black cattle, and goats. The women, in general, are employed in husbandry, and other laborious occupations; whilst the men enjoy ease, and indulge themselves in idleness and luxury. Their usual food is rice, roots, flesh, milk, and fruits. The Arabick language, incorporated with the Zanguebar tongue, is in general use. The town of Johanna consists of about two hundred houses and huts, the former of which are built with stone, and are the property

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of the king and principal inhabitants; but the latter are constructed of reeds fastened together, covered with a mixture of clay and cow-dung, and thatched with cocoa-leaves.

The government of this island is entirely monarchical, the origin of which is ascribed to a Moorish merchant, who flying for murder from Mosambique, put to sea in an open boat, and accidentally reached Johanna. Being favourably received, and joined soon after by some of his countrymen, he formed the resolution of endeavouring to raise himself to the sovereignty, which, without violence or usurpation, and merely by means of superior abilities and address, was speedily effected. His knowledge was highly useful to the ignorant natives, and rendered him greatly respected; and having secured the favour of the majority of the people, and established himself on the throne by their united and voluntary concurrence, he found means to overcome all opposition. After a long and happy reign, he left the kingdom to his son, in whose family it has since remained.

When any European ship arrives at the island, the king usually goes on board; as no trade can be opened with the people till the royal licence be obtained; for procuring which they generally give a little gunpowder, a few musquets, or any other European commodities of small value, which the sovereign may fancy. Of the other Comora isles, we are greatly ignorant of their productions, and of the manners and customs of the inhabitants; but it is generally supposed, that they are more inhospitable than those described, and that they are extremely averse to any intercourse with foreign nations.

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Leaving the oriental regions, we double the Cape of Good Hope, which presents us with a view of the Atlantick Ocean, from whose immense bosom appear a considerable number of islands.

ST. HELENA is situated in six degrees four minutes west longitude, and sixteen degrees south latitude, being one thousand two hundred miles west of the continent of Africa, and one thousand eight hundred east of South America. The island is a rock about twenty-one miles in circumference, very high and very steep, and only accessible at the landing place, in a small valley at the east side of it, which is defended by batteries of guns planted level with the water; and as the waves are perpetually dashing on the shore, it is generally difficult landing even here. There is no other anchorage about the island, but at Chapel Valley Bay; and as the wind always blows from the south-east, if a ship overshoots the island ever so little, she cannot recover it again.

The English plantations here afford potatoes and yams, with figs, plantains, bananas, grapes, kidney-beans, and Indian-corn; of the last, however, most part is devoured by rats, which harbour in the rocks, and cannot be destroyed; so that the flour they use is almost wholly imported from England; and in times of scarcity they generally eat yams and potatoes instead of bread. Though the island appears on every side a hard barren rock, yet it is agreeably diversified with hills and plains, adorned with plantations of fruit trees and garden stuff. They have great plenty of hogs, bullocks, poultry, ducks, geese, and turkies, with which they supply the sailors;

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taking in exchange, shirts, drawers, or any light clothes, pieces of calico, silks, muslin, arrack, sugar, &c.

St. Helena is said to have been first discovered by the Portuguese on the festival of the empress, Helena, mother of the emperor Constantine the great, whose name it still bears. It does not appear that the Portuguese ever planted a colony here: and the English East India company took possession of it in 1600, and held it without interruption till the year 1673, when the Dutch took it by surprise. However, the English, under the command of captain Munden, recovered it again within the space of a year, and at the same time took three Dutch East India ships that lay in the road. There are about two hundred families in the island, most of them descended from English parents. The East India ships take in water and fresh provisions here in their way home; but the island is so small, and the wind so much against them outward bound, that they then very seldom reach it.

The company's affairs are here managed by a governor, deputy-governor, and store-keeper, who have standing salaries allowed by the company, besides a publick table well furnished, to which all commanders, masters of ships, and principal passengers, have a general invitation.

Ascension. Passing St. Helena we come to the island of Ascension, which is situated in eight degrees of south latitude, and seventeen degrees twenty minutes of west longitude, from London. The Portuguese discovered it on Ascension-day, and from this circumstance the island received its appellation. It is about ten leagues in circumference; and in general is sandy, dry, and

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barren, and entirely without water. It produces, however, a little wood, some fruits, roots, or herbage; and being furnished with a safe and commodious harbour, is frequented by such East India ships as have missed St. Helena, and which repair hither for refreshment. Within land are several species of birds, and some goats, whose flesh is not inferior to mutton for sweetness and delicacy; but the vast number of turtles, which the coast affords, principally induce mariners to touch at this place. In the crevice of a rock is a spot denominated the post-office, where ships leave letters corked up in a bottle, which is broken by the next comer, and others placed in their stead. On account of its want of water, this island has never been colonized.

ST. MATTHEW. The island of St. Matthew is situated in one degree forty minutes of south latitude, and in nine degrees twelve minutes of west longitude, from London, and nearly one hundred leagues to the north-east of Ascension. It is about eight leagues in circumference, and very barren, but watered by a river of clear and fresh water, which divides itself into several streams. This island was also first discovered by the Portuguese, who, after settling a colony on it, and maintaining the possession for several years, at length abandoned it, since which it has never been thought worth the attention of any nation.

ANABOA. The island of Anaboa is situated in two degrees of south latitude, two hundred miles to the west of Congo, and is about thirty miles in circumference. It was discovered January 1, 1571, and its name imports a happy year. In this island are two high mountains, the tops of which being constantly covered with

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clouds occasion frequent rain. It abounds with Indian corn, rice, oranges, citrons, lemons, cocoa-nuts, and other fruits common to tropical climates. There are also great plenty of oxen, hogs, sheep, goats, pigeons, and poultry; and the rivers are well stocked with fish. The climate is wholesome, and the air clear and serene, during the greatest part of the year. The dwellings are principally huts constructed of canes; and in the whole island there is not a single house built of stone. This place is chiefly valuable on account of its convenient harbour, in which ships may ride with the greatest safety. The governor of Anaboa is a Portuguese, who has a few Europeans in his service; but the generality of its inhabitants are of negro extraction; and all pay him an implicit obedience, and are extremely bigotted in their attachment to the Roman catholick persuasion.

ST. THOMAS. The island of St. Thomas, the principal possession of the Portuguese on this coast, is of a circular form, being one hundred and twenty miles round, and is situated exactly under the equator, about forty-five leagues from the continent of Africa. The air is moist, and unwholesome to Europeans, few of whom ever arrive at the age of fifty. Dead bodies putrify here immediately, and they are under the necessity of burying them the moment that life becomes extinct. St. Thomas abounds with wood and water, and towards the centre of the island rises into a mountain of such a height, that its summit is generally enveloped with clouds. The soil is excellent and fertile, and produces Indian corn, rice, fruits, sugar, and cinnamon, with little cultivation. The principal town in the island is

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St. Thome, which is likewise the see of a bishop, and contains five or six hundred houses, handsomely built of wood, and surrounded with balconies, after the manner of the Portuguese. The air of this island engenders many diseases.

PRINCE'S ISLAND. This small island, which is situated in the Gulph of Guinea, in one degree thirty minutes of north latitude, is extremely mountainous and woody. Its productions are rice, Indian corn, with a variety of fruits and roots common to tropical climates; besides sugar-canes, with which it greatly abounds. Black cattle, hogs, and goats, are numerous in proportion to its extent; and the rivers and neighbouring sea abound with a variety of fish. In this island exists a species of monkey, which is not only mischievous but destructive. The inhabitants go naked, except their women and chief. The former adorn their head with a chaplet of flowers; suspend a cross from their neck; and, like the Amazons, carry a cimeter in their hand.

FERNANDO PO. This island, which is distant ten leagues from the African continent, and lies in three degrees and forty minutes of north latitude, is thirty miles long and twenty broad. Its productions and inhabitants correspond, in a great measure, with those last described, but the Portuguese, its proprietors, make little use of it. The principal value, indeed, of these islands, which are situated in the Gulph of Guinea, consists in furnishing provisions and refreshments to the Portuguese ships, on their passage from Brasil to Africa, and in their voyages to the East Indies. The convenience and value, therefore, attending the possession of these islands, induced the Dutch, some time ago, to at-

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tempt the conquest of them, in which they succeeded. The insalubrity of the climate, however, destroyed great numbers of their officers, seamen, and soldiers; and they were under the necessity of resigning these acquisitions to their former proprietors: and ever since that time, the Portuguese have remained in the quiet and undisturbed sovereignty of these islands.

The CAPE VERD ISLANDS. These islands obtained their denomination from an opposite Cape on the African coast, which projects into the sea between the rivers Gambia and Senegal, and is called Cape Verd. Their distance from the continent is one hundred and twenty leagues; and they are situated between twenty-three and twenty-six degrees of west longitude, and between fourteen and eighteen degrees of north latitude. It is affirmed that these islands were unknown to the moderns till the year 1460, when Anthony Noel, a native of the state of Genoa, in the Portuguese service, first discovered them. They amount to near twenty in number, some of which, however, are only sterile rocks, and unworthy of notice. The most considerable were peopled by the Portuguese; though the air is in general hot, and, in some of the islands, unfavourable to European constitutions.

The largest of this group is ST. JAGO, which is sixty leagues in circumference. It is of a triangular form; and though the country is rocky and mountainous, the soil produces sugar, cotton, Indian corn, cocoa-nuts, oranges, lemons, and other tropical fruits. This island also abounds with horses, asses, mules, cows, deer,

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goats, hogs, civet-cats, and a remarkable beautiful species of green monkies with white faces. The surrounding sea furnishes great plenty and variety of excellent fish; and the outward-bound East India ships generally touch here for fresh water and provisions. Riberia Grande is the capital of the island, the seat of government, and a bishop's see, containing a celebrated and well-built monastery, the gardens of which are highly admired. The other towns of note in this island are St. Jago, St. Domingo, St. Domingo Abacen, and Praya; the last of which has a most excellent harbour, defended by a fort, situated on the summit of a hill.

BRAVA is in fourteen degrees of north latitude, about four leagues in circumference, and principally consists of high mountains, which rise in the form of a pyramid. It has an excellent harbour, and is, therefore, much frequented by the Dutch and Portuguese vessels trading to the East Indies. The productions of this island are saltpetre, Indian corn, with the fruits and roots common to tropical climates; and it is particularly eminent for its wines.

The island of FUEGO, takes its name from a dreadful volcano, situated in the centre, which sometimes emits rocks of a prodigious size to an amazing and incredible height, and with a noise more tremendous than the loudest thunder; and sometimes torrents of flaming sulphur flow down the sides of the mountain, and the lava is afterwards collected in great quantities. Water is extremely scarce; nevertheless, the soil produces vast quantities of fruits and roots; and the island is well stocked with cattle. The inhabit-

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ants are chiefly negroes, who manufacture cotton cloth, and are famous for breeding mules, which they dispose of to Europeans.

Mayo is of an oval form, seven leagues in circumference, and derived its name from being discovered on May-day. In this island immense quantities of salt are made from the sea, crystalized by the heat of the sun, which is only effected during the dry season, contrary to the operations of crystalizing performed in the West Indies. This commodity furnishes a very considerable trade to the English, which costs only a present to the negro governor, who is generally invited on board every ship that arrives for this purpose. Though the soil is dry and parched, it produces corn and provisions sufficient for the consumption of the inhabitants; and feeds a great number of asses, with which the English sometimes freight whole ships, and carry them to Barbadoes, and other British islands. The surrounding sea furnishes a plentiful supply of fish, especially of doradoes.

Bonavista was first discovered by the Portuguese, and obtained its appellation from the beautiful prospect it affords towards the sea. It is twenty miles long and twelve broad; and produces immense quantities of indigo, and more cotton than all the rest of the Cape Verd islands. As our countrymen carry on a considerable traffick with the nations of Bonavista, the English language is not only understood, but also spoken by the inhabitants of this island. A curiosity exists here, which is likewise to be found in some of the other islands: this is a kind of vegetable stone, extremely porous, and of a greyish co-

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lour; which, protruding stems, forms something in shape resembling the head of a cauliflower.

The isle of SAL obtained its appellation from the vast and incredible quantities of salt naturally produced from the sea-water. The total deficiency of fresh water has occasioned it to become a desolate and desert island.

ST. NICHOLAS is the largest of the Cape Verd islands, excepting St. Jago. The land is chiefly high, and the soil produces maize in great abundance, most tropical fruits, and a variety of trees, particularly the dragon-tree, from which exudes the drug called gum-dragon. The natives are ingenious and industrious, and employ themselves in manufacturing cotton cloth, and in forming it into dresses for the Guinea trade. The capital is St. Nicholas, which is the most compact and populous of any town on these islands, though the best and most superb buildings are covered and thatched with grass.

ST. JOHN'S ISLAND, which is very high and mountainous, abounds with wood and fresh water, and produces large quantities of saltpetre, various fruits and roots common to tropical climates, and plenty of fowls and cattle. The natives are represented as a simple, inoffensive, and hospitable race of people, who wear a slight covering of cotton cloth, which they manufacture. When the governor grants leave to the inhabitants to hunt the wild goat, which is considered as a healthful recreation, they all assemble with their dogs; and when the game is killed, and the chase ended, the flesh is divided according to the distribution of the governor; who reserves a part for himself, and bestows the

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skins on those who, through age or infirmity, are incapable of pursuing the sport. Besides this office, the governor is also the only magistrate, and decides in all matters. If any one is so stubborn as to refuse complying with the decisions of the governor, he is confined till such time as he thinks proper to submit to his decrees. It is seldom that capital offences are perpetrated; but when a crime of that nature happens to be committed the noxious person is imprisoned till the parties agree, and a bond be obtained from the relations of the offending person, that he shall make his appearance at a publick tribunal, whenever a judge shall arrive from Portugal to administer justice.

St. Vincent is inhabited by no human beings; but is frequently visited by mariners, on account of its excellent bay, in which ships may ride with safety, and where wild goats and turtles, and other necessaries, may easily be procured.

St. Anthony is chiefly distinguished by its elevated situation, and contains a mountain which is thought to equal, if not exceed, the Peak of Teneriffe in height; and its summit, which is constantly covered with snow, notwithstanding the clearness and serenity of the sky, is generally enveloped in clouds. Several pleasant rivulets water the ground, and diffuse plenty throughout the island: the soil produces maize, oranges, lemons, limes, bananas, plantains, pompions, guavas, musk, and water-lemons, in great abundance, besides a vast variety of trees and shrubs. The general character of the natives is that they are inoffensive and humane; and they are supposed to amount to near three thousand persons, three-fourths of which are slaves; who

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after the manner of the free-negroes, are possessed of wives, houses, and plantations, but are governed by a steward, appointed by a Portuguese nobleman, to whom the island belongs.

CANARIES. The Canaries, supposed to be the Fortunate or Happy Islands of antiquity, amount to seven in number, and are situated between 27 degrees 30 minutes, and 29 degrees 30 minutes, of north latitude; and between 12 degrees, and 17 degrees 50 minutes, west longitude from London. The Carthaginians, when in the height of their power and glory, first descried and colonized these islands; but after the Romans had conquered and annihilated that state, the navigation to the west was completely stopped, and the Canaries were veiled in obscurity and forgotten, till they were rediscovered by the Spaniards in the year 1405, to whom they still belong. On their arrival, they found that the natives resembled the Africans on the continent, in their stature and complexions; but that their language was totally dissimilar, and their customs and manners in no respect corresponded with those of their ancient progenitors, or of their continental neighbours. They were greatly ignorant of the arts, and altogether of the sciences; and being told that there were other countries in the world besides their own, they expressed much wonder and astonishment.

In GRAND CANARY, the number of inhabitants is said to have amounted to thirty thousand; and in TENERIFFE, to fifteen thousand. The Spaniards called them a barbarous and inhuman race of people; but it does not appear that their ferocity to their captives, who had maltreated them, and over whom the chance of

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war had given an absolute and unlimited power, extended further than to compel them to guard and herd their cattle. They were denominated Guanches ; were of a gigantick stature, which has since decreased; and had the dexterity of throwing stones with a force equal to that of a musket-ball. But this art, from disease, has been for a long time lost among them. Their other weapons of annoyance and defence consisted of lances pointed with horn, or hardened in the fire. Polygamy was not only permitted, but the virginity of every bride was considerd as the property of the chief; and both the husband and wife thought it a mark of distinction and regard when he condescended to claim his right. Whenever a new prince ascended the throne, a certain number of young persons, of both sexes, sacrificed themselves in honour of him, and to render his reign prosperous and happy ; and as a reward for their loyalty and disinterested conduct, the monarch considered himself bound to bestow all possible kindness and favour on the parents of these infatuated victims. The Guanches are active and lively, naturally bold and warlike ; and so nimble, that with the assistance of a pole they will leap from one rock to another, though at a considerable distance, with amazing agility and precision. When immured in castles and fortresses, they contrive to scale the inside of the walls, and by poising their bodies they will descend the most steep and rugged precipices. They speak their own language with great rapidity, and pronounce only with their teeth and lips. A few of them have been converted to Christianity ; but as they were induced to assume this profession through fear of

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the inquisition, it is not to be supposed that their religion is altogether real and without hypocrisy.

In these islands a pure and temperate air prevails, and the most delicious fruits abound, particularly grapes, from which that rich wine is extracted that is distinguished by Canary, and of which the greatest part is exported to England, where the annual consumption of it is upwards of ten thousand hogsheads. The Canaries are also abundant in cattle and various other animals, and are particularly famous for those beautiful and pleasing birds of song which bear the name of the islands.

PALMA is the most western and farthest distant from the continent of Africa of any of the Canaries, and is twenty-four miles long and eighteen broad. In this island is a high and spacious mountain, called Le Caldera, or the Cauldron, from a hollow in its summit, which gradually declining occupies a space of nearly thirty acres, and from which several springs issue, that, passing through an aperture of the mountain, unite at the bottom, and are made use of in turning sugar-mills. The former existence of several volcanoes in different parts of the island is apparent, and the channel of the lava may still be traced. In November 1677, the earth shook for several days continually, which was accompanied with loud and tremendous noise, and during which period many openings appeared in different places; but the most considerable chasm was at mount aux Chevres, which emitted flames and stones. In 1750 another eruption took place, when the lava flowed down the sides of the mountain, and discharged

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half into the sea, about a mile north of the town of Santa Cruz. This island produces more fruits, sugars, and wines, than the inhabitants can possibly consume. Santa Cruz is the best and largest town in Palma, and is situated on the south-east side of the island. It contains many neat and elegant structures, and has a commodious haven, in which vessels may ride secure from every wind.

FERRO, from whence the French geographers formerly computed their longitude, as the Dutch did theirs from Teneriffe, is fifteen leagues in circumference. For above a league from the sea, it has a steep ascent, beyond which the land is tolerably level and fruitful, abounds with a variety of trees and shrubs, and produces pasturage and flowers in greater luxuriance than any of the sister islands. As there is neither spring, well, nor river in the island, Providence has supplied that want by providing the inhabitants with the leaves of a tree, resembling an oak, which grows on the summit of the ascent, and from which they distil a quantity of water sufficient to supply every living creature in Ferro. The branches of this wonderful tree are thick and extended. Every morning a cloud rises from the sea, which being driven by the wind to the summit of the cliff, by degrees settles on the tree, from the leaves and branches of which the water flows down into a large stone reservoir to the quantity of twenty hogsheads. This singular phenomenon is attested by travellers, who affirm that they were eye-witnesses of the fact, and is only contradicted by one who, it is said, is no farther a philosopher than that he is sceptical and incredulous. The na-

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tives of this island, previous to the arrival and settlement of the Spaniards among them, paid religious veneration to two deities, one of whom was a male, the other a female, each being worshipped by the respective sex. It was believed by them, that though these deities resided in heaven, yet they descended to earth to receive the prayers and petitions of their supplicants, and then returned to their celestial abodes.

Gomera is a small but fertile island, and produces sugar canes and wines. Mules are very common, and more numerous here than in any of the sister isles; and there are also many deer, which were originally imported from Barbary. The heroes of this island were esteemed immortal, and their martial achievements are still celebrated in rude and inharmonious poetry. A singular custom of admitting a community of women prevails in Gomera; and though every man has a wife of his own, it would be considered as uncivil not to lend them to those who request it. And hence it is, that the sister's son always inherits. The principal place in the island is denominated La Villa de Palmas, or the town of Palms, from the great quantity of palm-trees growing in the neighbourhood. In this town are a church, a convent of friars, and nearly two hundred private houses, and it abounds with plenty of water.

Teneriffe is celebarted for its peak or mountain, the summit of which resembles a sugar-loaf; its height is about four miles perpendicular from the earth, and it may be seen at sea to the distance of more than one hundred and twenty miles. This island is of a triangular form, whose three sides are nearly equal, each of which is

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about twelve leagues in extent. The peak consists of vast rocks, piled on one another, and is evidently the effects of subterraneous eruptions and violent concussions of nature; and this mountain still continues at times to emit such incredible quantities of burning sulphur and melted ore, that the richest and most cultivated lands are thereby converted into barren deserts. On the summit of the peak is continual snow; the air is subtile, cold, and piercing; and the traveller, who has the curiosity to make the attempt of reaching the top, feels a palpitation at his heart, which is accompanied with a difficulty of breathing. Before he has reached one half of the ascent, the clouds appear below him, and the whole surrounding country resembles a vast and unbounded ocean.

The capital of this island is Santa Cruz, which is situated near the shore, and has an excellent and commodious harbour. The town is large and populous, and contains several superb and elegant structures. In 1704 happened a very dreadful earthquake in this island, and no less than twenty-nine concussions were experienced in the space of three hours. On the 31st of December the earth opened, and two volcanoes were formed, which emitted such a quantity of stones as to raise two considerable mountains. On the 5th of January following, the scene became still more dreadful and alarming; the sun was totally obscured by the clouds and flames; and the whole surrounding country, to the distance of nine miles, exhibited an universal deluge of devouring fire. The violence of the thunder increased, the island was shaken to its centre, and the wretched inhabitants every where

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fleeing for refuge, met certain and inevitable destruction. Notwithstanding these dreadful disasters, the island is fertile and salubrious, and abounds with corn, wine, and oil. Most of the Guanches, who survived the devastation and havock of the Spaniards, built a town in Teneriffe, in which their posterity still reside. They speak their own language, which resembles that of the Moors of Barbary. They acknowledge a supreme Being, whom they consider as just, compassionate, and merciful. They had kings to whom they swore fidelity, and whose palaces were caves and rocks, formed by nature, which are still distinguished by the name of the *royal caverns*.

Grand Canary is a most delightful and fertile island, possessed of a happy temperature of air, and abounding with delicious fruits, trees, and salubrious streams; insomuch that, in every point of view, it merits the appellation of the Fortunate Island. In the interior part of it are several mountains of great height, which adorn the prospect; and it abounds with wood of various kinds, of which the pine, palm, wild-olive, poplar, laurel, dragon-tree, lignum rhodium, Indian fig, and many others, grow spontaneously. Its fruits are oranges, lemons, citrons, pomegranates, apples, pears, peaches, apricots, figs, dates, and, in short, all that is common to the European or American climates, except pine-apples. It also produces a variety of roots, herbs, and plants, and two crops annually of wheat, barley, and maize; and is not destitute of any animal or vegetable production which human nature may seem to require. Palma, the capital of this island, is situated three miles from the sea coast, and

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though a place of no great strength, is large and populous, and contains many superb and elegant buildings, publick as well as private. At some distance is a safe and commodious harbour, which is secure against every wind, except the south-east, which seldom blows with such violence as to endanger vessels.

FUERTUVENTURA is about eighty miles long, and at a medium about fifteen broad. The soil is in general fertile in corn, roots, and fruits; and the island is beautifully diversified with hills and vallies, and well watered and supplied with timber. It has several bays and harbours; but as the sea sometimes rises upwards of sixty feet in height, the strongest vessels are in danger of being dashed to pieces by the force and violence of the waves. In this island are three towns, the capital of which contains a church, a convent, and about one hundred and fifty houses. There is also a number of villages, scattered throughout the island, which are populous, and the inhabitants of which enjoy an uninterrupted state of health to a very advanced period.

The last island of the Canaries, of which we shall give a description, is LANCERATA, which is fifteen miles in length, and ten in breadth, and at a distance appears high, black, rocky, and barren. It is divided by a ridge of mountains, which afford only pasturage for cattle, but the vallies are fertile and pleasant and the air is pure and wholesome. It abounds with grain, fruits, neat cattle, camels and asses. On the rocks which encircle the coast grows the orchilla-weed, an ingredient used in dying purple, which is believed to be the getulian colour of the ancients. About seventy years since ap-

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peared a volcano, which emitted an immense quantity of ashes and stones; and a small rock, in the form of a pyramid, afterwards arose, which still continues. The principal port of this island is Porto del Naos. To these seven great islands might be added St. Clair, Graciosa, Rocca, and Allgranza; but they possess nothing worth describing.

MADEIRAS. These islands are two in number, and, according to several writers, were first discovered in 1344, by an Englishman of the name of Ovington; but the Portuguese first took possession of them in 1431, when they found them uninhabited and covered with wood; which being cut down and burned, the soil was rendered abundantly fertile, and has continued so ever since.

MADEIRA, which is the larger island, is one hundred and eighty miles in circumference, and possesses a most delightful climate, and a perpetual spring. It is composed of one continued hill, that extends from east to west, on the southern declivity of which are vineyards, and the seats of the richest merchants. Madeira abounds with wine, corn, oil, sugar, and fruits; the trees are perpetually in blossom; and the soil being well watered and fertilized by several rivers, produces every delicious vegetable that can contribute to the luxury or gratification of life. This was the first place in the west where the manufacture of sugar was attempted, and from whence the plantations were removed to the Brazils. The sugar that is made in this island has a sweet smell and a beautiful appearance. Madeira is now chiefly distinguished for its excellent wines, which seem intended by Divine

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Providence as a refreshment to the inhabitants of the torrid zone. There are several sorts of these wines, and it is computed that at least twenty thousand hogsheads are annually exported to other countries. The wine of this island not only endures a warm climate, but even improves by being exposed to the rays and heat of the sun. The most considerable town is Fonchiale, which is fortified with a castle and battery of cannon. The inhabitants of this place are the descendants of English and French Roman Catholicks, and native Portuguese. The clergy are exceedingly rich; and the essentials of religion are very little observed.

Porto Santo, the other Madeira island, lies opposite to the kingdom of Morocco, and, though extremely fertile and productive, is only about ten miles in circumference. The Portuguese fleet, on a voyage of discoveries to the coast of Africa, in 1412, being surprised by a storm, were driven upon this island, which, on account of the protection it afforded them, they denominated Porto Santo, or the Holy Port. The East India ships generally touch here to procure water and fresh provisions, as there are several large and commodious harbours in which they may ride secure. We must not forget to mention that the islands of Madeira are wholly exempted from venomous animals; and that if any noxious or poisonous reptiles be introduced, they will immediately die. The air likewise is extremely salubrious, and is often recommended for pulmonick complaints.

Azores. It has never yet been determined whether the Azores are to be reckoned among the number of the African, American, or Euro-

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pean islands; as they are situated at nearly an equal distance from those several parts of the world: they lie in the Atlantick Ocean, between twenty-five and thirty-two degrees of west longitude, and between thirty-seven and forty degrees of north latitude. They were first discovered by a merchant of Bruges in Flanders; who, sailing to Lisbon, was accidentally driven upon them by a storm, and gave them the appellation of the Flemish islands. Boasting, however, of his discoveries, on his arrival at Lisbon, the Portuguese immediately sent a fleet of ships to take possession of them; and great numbers of hawks and falcons having been observed in their approach to these islands, they received the name which they have at present, though they are sometimes called the Western Islands. The sky here is clear and serene, and the air temperate and salubrious; but violent earthquakes and inundations of the sea are frequent, and from both these causes the inhabitants suffer considerably. They abound, however, with corn, wine, and a variety of fruits, cattle, fish, and fowl.

St. Michael, the largest of the Azores, is almost one hundred miles in circumference, and contains one city, five towns, twenty-two villages, and upwards of fifty thousand inhabitants. This island is luxuriantly fertile, and carries on a considerable commerce in corn, wine, and cattle. Its two principal harbours are Ponto Delgada, and Villa Franca, which are insecure and dangerous for vessels.

St. Mary, which is only about four miles long and three broad, is surrounded by a strong and natural rampart of high mountains, in such

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a manner, that neither castles, nor fortifications, are requisite for its defence. The interior part of the island is fertile, populous, and well cultivated, and supplies all the necessaries and conveniencies of life in great abundance. What chiefly merits our attention is the establishment of a porcelain manufacture, in which china-ware is happily imitated, and which constitutes the principal article of commerce in this island. Porto is its chief town. St. Mary is surrounded by a tempestuous sea; and a cloud, which covers the summit of the highest mountain in this island, announces the approach of a storm. When this precursor and foreteller of the tempest appears, a sort of murmuring noise is heard in the air, the cattle seem uneasy and terrified, and the birds retire to some places of concealment. Soon after, the sea becomes agitated, and ships must immediately abandon this dangerous coast, if they would avoid being dashed to pieces.

Tercera, which is thirteen miles long and six broad, has a spacious and commodious haven, for which reason it is the most important and valuable of all the Azores. This island is of a circular form, and is strongly defended both by nature and art. It produces wheat and other grain, pasturage for cattle, and a great variety of lemons, oranges, and all those fruits common to tropical and European climates. Angra, which is the metropolis of Tercera, and of all the Azores, is the residence of the governor, and the see of a bishop, who is the suffragan and the dependant of the patriarch of Lisbon. This capital is strong and populous, and contains several spacious streets, a cathedral,

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five churches, an hospital, and eight convents. The Brazil and East India fleets generally touch at this island for refreshment.

The island of Graciosa, which, it is said, derived its name from the remarkable fertility of the soil, is about ten miles long and seven broad, and contains two towns, the principal of which is Santa Cruz, seated on a bay of the sea which forms a commodious harbour called Cabeta, and defended by a fort and battery.

The island of St. George is chiefly distinguished for its lofty and valuable cedars, with which the natives carry on a considerable trade. It is in some parts rocky and mountainous; but in others, well cultivated and populous; and contains three towns and four villages. The capital is denominated Villa de Velas, and is a small and inconsiderable place, with only one church and one convent, but possesses the advantage of a port.

The island of Pico obtained its name from a lofty mountain, terminating, like that of Teneriffe, in a peak, and said by some authors to be nearly equal to it in height. This island may be seen at a great distance, and is sixteen miles in length and five in breadth. Its productions are nearly the same as those of all the Azores. The principal port is at Villa des Lagens, from whence the natives carry on a considerable trade with wines, and various kinds of wood, particularly cedar.

The island of Fayal, which is nine miles in length and three in breadth, derived its name from the great quantity of beech-trees with which it was covered. The principal place in this island is Villa de Horta, which has a har-

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bour defended by a castle and batteries. In the reign of queen Elizabeth, the English, under the command of the earls of Cumberland and Essex, took and burned a squadron of ships richly laden, which was in the harbour, made themselves masters of this island, and destroyed its fortifications.

The island of Flores is tolerably large, and its capital is called Santa Cruz. It abounds with wood, corn, pasturage, and other necessary and useful productions. The inhabitants live to a great age; and the island is populous.

Corvo, the last of the Azores, lies opposite to Flores, and derived its name from the great number of crows with which it abounded when first discovered. The whole circumference of the island is not more than three leagues, and the coast, except two insignificant harbours, which can receive only vessels of small size, is every where surrounded by a chain of rocks.

The Azores, like the Madeiras, are wholly exempted from poisonous or obnoxious animals, and when any of these creatures happen to be imported, the air immediately destroys them. The king of Portugal claims and receives the tenth of all the productions of these islands, and the single article of tobacco raises a considerable revenue. Wines, however, are the chief produce of the Azores, and twenty thousand pipes, or upwards, are annually exported.

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CHAP. III.

Of Egypt.

IF the population of a country be deemed a just criterion by which to estimate its prosperity, how different, alas! is the present state of Egypt from its ancient greatness! In the flourishing days of Sesostris, it is stated that the population of this country amounted to upwards of seventeen millions of souls. In the lapse, however, of a few centuries, the sword of the conqueror, the destruction of civil war, and the baneful oppression of tyranny, reduced the inhabitants to half that number. But even then it had not arrived at that pitch of adversity, which it has since experienced: the caliphs, Turks, and Mamelukes, were destined to increase its misery, and complete its depression. It was these miscreants that impeded the progress, and destroyed the use, of science; that laid waste works of great and publick utility, which had cost the labour of ages; that obstructed or neglected the canals, aqueducts, and lakes, which had for their object the cultivation of the country; and, at the conclusion of the eighteenth century, scarcely three millions of inhabitants could be numbered throughout the whole extent of Egypt.

This country is now divided into Upper and Lower Egypt. Upper Egypt consists of a long valley, which begins at Sienna and ends at Grand Cairo. Two chains of mountains, which take their rise from the eastern cataract, form the vast contours of that country; and directing their

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course from south-east to north-west, till they reach the latitude of Cairo, they then separate and diverge to the right and left; the one stretches to mount Colzoum, the other terminates in banks of sand, near the city of Alexandria. Between these mountains the Nile flows, as between two insurmountable barriers. Sometimes smooth and tranquil, it slowly and majestically pursues that course which nature and art have traced out for it; at other times rapid and impetuous, reddened with the sands of Ethiopia, it swells, and disdaining its former boundaries, covers the country with its waters for a space of two hundred leagues. This valley is still as fertile as in the ancient and more prosperous days of Thebes; but it is less cultivated, and its once renowned cities are levelled with the ground, while oppression, ignorance, and superstition, usurping the throne of laws and of arts, keep them buried and in ruins.

Lower Egypt comprehends the whole of that country situated between Cairo, the Mediterranean, the isthmus of Suez, and Lybia. The triangular island called the Delta, which is included in this part of Egypt, is the most fertile in the world, and the glory of that country: its extent, however, is greatly curtailed by the ravages of its conquerors, who overthrew the eastern bulwark of Egypt, and compelled the inhabitants to seek peace and tranquillity in the interior parts of the Delta. The earth is no longer watered and cultivated with that care and attention which distinguished the ancients, and being also exposed to the ardour of a tropical sun, has been mostly converted into sandy and barren plains. Where formerly were seen rich lands

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and flourishing towns, nothing is to be found at present but a few mean and wretched hamlets, surrounded by date trees and deserts. The numerous canals which intersected the country are now chiefly filled up, and have water in them only during the overflowings of the Nile. The seven branches by which this river formerly spread through the Delta, and emptied itself into the sea, are at present reduced to two, those of Rosetta and Damietta; and one or two canals, navigable only during a part of the year, are the only remains of the rest.

In the modern state of the country, however, where agriculture is properly attended to, the beauty and variety of the surrounding scenery are still visible. The woods of palm-trees, which grow on both sides of the river, are peculiarly pleasing to a traveller who enters Egypt from the sea. He is also not less astonished than delighted with the perpetual verdure and appearance of the lemon, the orange, the banana, the peach, and other trees, common to the country. The scene is pleasing on the western bank of the Nile, where Rosetta is situated, and from whence the river is seen covered with vessels. The country in the Delta presents a prospect of an immense surface, without mountain or hill, covered with harvests almost continually; with high and tufted sycamores, and cassia, orange, and lemon trees. In the neighbourhood of Rosetta, the grand and picturesque ruins of Balbitinum still exist. Farther eastward, is beheld a majestick river covered with animation, the graces of the spring, the beauty of summer, and the rich luxuriance of harvest. Beyond the Delta, the Nile branches into two divisions, and the lofty

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pyramids appear in view; and whilst in one direction are seen sterile plains and barren deserts, in another the eye is relieved with cultivated fields and pleasing scenery.

After ascending the Said, or Upper Egypt, a variety still more striking arrests the attention. In November, when the Nile gradually returns to his wonted course, the infant harvests soon appear in the land which he has abandoned; in one part they are sowing melons and cucumbers; in another they are ploughing with oxen, and furrowing the surface of the soil; and in a third, we may see the corn and the doura (or millet) clothing the fields with verdure. The pyramids burst on the sight, and while the barren and sandy plains terrify the traveller, those lofty structures which equal the mountains' height, fill him with astonishment and awe. Next appears the fertile province of Fayoum, which excited the praises and the admiration of Strabo; and though eighteen centuries have elapsed since that traveller visited this country, it is still superior to any other part of Egypt, and greatly resembles the description which he has given of it. In Fayoum, the olive and the vine are still cultivated, and corn, barley, and doura, form the regular crops in rotation, during eight months in the year. The soil produces flax, sugar-canes, and vegetables in abundance, almost without culture; and groves of fruit trees, in the number of which we may reckon the superb date, the banana, the fig, the cassia, and the pear tree, grow spontaneously on the plains. In this province, the rose-tree forms a considerable and valuable article of commerce. They are collected together in clusters,

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and reared with care; and from its odoriferous flower is distilled the famous rose-water. The remains of the lake Maris produces excellent fish.

Ascending a few leagues farther up the river, a chain of naked and lofty mountains bound the prospect on each side; but betwixt the Nile and them the ground is fit for agriculture, and is in good cultivation. In proportion, however, to the proximity of these mountains, the land near the river is attended to or neglected. At the foot of these barren rocks villages appear, and in their neighbourhood only does vegetation flourish. Approaching mount Kalel, nothing is seen but vast plains of barren sand. Beyond this hill, the same dreary and uncomfortable prospect presents itself. The naturalist may here find abundance of curious materials to attract and employ his attention. Rare and unknown plants, different species of birds and insects, minerals of various kinds, with mountains of granite and marble, and several strata of stone, are to be found within a few leagues of each side of the Nile, as far as Syene. Arrived near the middle of the Said, a variety of objects obtrude upon the sight. The minarets of Benisouf are lost in the horizon; innumerable villages appear in view; and the date trees cover and conceal Benangie. Eastward of the Nile, and nearly as far as Girge, the capital of Upper Egypt, is a range of mountains, which are famous for the residence of the anchorites, who retired thither during the first ages of the church. In the neighbourhood of Girge, the ground appears fertile and in full verdure; and beautiful gardens surround the town. Beyond this place, and as far as Syene, the land is chiefly in the possea-

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tion of independent Arabs, who do not attend much to husbandry, and seldom any thing is to be seen but deserts, rocks, and rugged mountains

Crossing the hills on the west, Egyptian Lybia appears in full view, over whose extent very little verdure is to be seen. Its only inhabitants are Arabs, ostriches, and the wild animals of the desert; and many towns, which were formerly populous and well built, have now totally disappeared. The territory situated between the Nile and the Red Sea is little else than a sandy desert. To Mr. Bruce, who travelled over this part of Egypt, it appeared replete with horror. About twelve miles distant from the Nile, is a range of mountains, of the most barren and dreary aspect. All the country till near Cosseir is a level plain, bounded by hillocks of sand; it is destitute of trees, shrubs, and all kinds of herbs; it has no traces of any living creature; and even serpents and lizards, antelopes and ostriches, the usual inhabitants of the most barren and dreary deserts, are not to be found here. It affords no water, either brackish or sweet; and birds regard the country as pestilential, for none are seen to fly over it. "The sun," says Mr. Bruce, "was burning hot, and upon rubbing two sticks together, they took fire; a mark how near the country was of being reduced to a general conflagration." In the neighbourhood of Cossir, the country is variegated with mountains of porphyry and marble; with trees growing in wild but elegant confusion from the sides of the hills and from the chinks of the granite rocks; and with vegetation partially interspersed over the plains.

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Let us descend from mount Colzoum, and approach the Red Sea. Its shores are covered with innumerable shells, whose beauty, shape, and colour, alternately attract our eyes. It is difficult to choose in such a variety. Marine plants cover the rocks; the waters are filled with corals, some white, and others red as scarlet. Join to these curious objects, the variegated marbles of the mountains, the precious mines they contain, the plants which grow along the torrents, the rare flints with which the sands are strewed, and it must be admitted that all these riches well deserve the attention of a naturalist.*

Such are the general outlines and appearance of this wonderful country, according to most writers and travellers who have visited Egypt; but as it is our duty to give our information with candour and impartialty, we subjoin the account of M. Volney, who entertains sentiments on this subject widely different from this relation. "As for the prospect of the country, it offers little variety; nothing is to be seen but palm trees, single or in clumps, which become fewer in proportion as you advance; wretched villages of mud-walled huts, and a boundless plain, which at different seasons is an ocean of fresh water, a miry morass, a verdant field, or a dusty desert; and on every side an extensive and foggy horizon, where the eye is wearied and disgusted: till at length, towards the junction of the two branches of the river, the mountains of Grand Cairo are discovered in the east, and to the south-west three detached masses appear,

* Savary's Travels.

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which, from their triangular form, are known to be the pyramids. We now enter a valley which runs to the southward, between two ridges of parallel eminences. That to the east, which extends to the Red Sea, merits the name of a mountain from the steepness of its ascent, and that of a desert from its native and savage aspect; but the western is nothing but a ridge of rock covered with sand, which has been very properly termed a natural mound, or causeway.

"To describe Egypt in two words, let the reader imagine, on one side, a narrow sea and rocks; on the other immense plains of sand; and in the middle, a river flowing through a valley of one hundred and fifty leagues in length, and from three to seven wide, which, at the distance of thirty leagues from the sea, separates into two arms, the branches of which wander over a country, where they meet no obstacles, and which is almost without declivity. If he figures to himself a flat plain, intersected with canals, under water during three months, marshy and rank with vegetation during three others, and dusty and parched the remainder of the year: if he imagines a number of wretched mud-walled and brick villages, naked and sun-burnt peasants, buffaloes, camels, sycamore and date trees thinly scattered, lakes, cultivated fields, and vacant grounds of considerable extent; and adds, besides, a sun darting his rays from an azure sky, almost invariably free from clouds, and winds constantly blowing, but not always with the same strength, he will have formed a tolerably just idea of the natural aspect of this country.

"The face of nature, eternally the same, presents nothing but well-fed herbs, fertile fields, a

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muddy river, a sea of fresh water, and villages which, rising out of it, resemble islands. Should the eye reach the horizon, we are terrified at finding nothing but savage deserts, where the wandering traveller, exhausted with fatigue and thirst, shudders at the immense space which separates him from the world. In vain he implores heaven and earth: his cries, lost in the boundless plain, are not even returned by an echo; destitute of every thing, and separated from mankind, he perishes in an agony of despair, amid a gloomy desert, without even the consolation of knowing that he has excited the sympathising tear. The contrast of this melancholy scene, so near, has probably given to the cultivated fields of Egypt all their charms. The barrenness of the desert becomes a foil to the plenty of the plains, watered by the river: and the aspect of the parched sands, so totally unproductive, adds to the pleasures the country offers. These may have been more numerous in former times, and might revive under the influence of a well regulated government; but at present, the riches of nature produce not the fruits which might be expected. In vain may travellers celebrate the gardens of Rosetta and of Cairo. The Turks are strangers to the art of gardening, so much cultivated by polished nations, and despise every kind of agriculture. Throughout the empire, their gardens are only wild orchards, in which trees are planted without care or art, yet have not even the merit of a pleasing irregularity. In vain may they tell us of their orange trees and cedars, which grow naturally in the fields. Accustomed as we are to combine the ideas of opulence and culture with

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these trees, since with us they are necessarily connected with them, we do not discover the deception. In Egypt, where they are frequent, and, as I may say, vulgar, they are associated with the misery of the huts they cover, and recal only the idea of poverty and desolation. In vain do they describe the Turk softly reposing under their shade, and happy in smoking his pipe without reflection. Ignorance and folly, no doubt, have their enjoyments, as well as wit and learning; but, for my own part, I confess I could never bring myself to envy the repose of slaves, or to dignify insensibility with the name of *happiness*."

The government of Egypt appointed by the Ottoman Porte, to which this province appertains, though latterly it had nearly shaken off all allegiance, is entirely military and despotick. It consists of a divan, or council of regency, composed of the pacha and the chiefs of seven military corps. To the pacha it belongs to notify to the divan the orders of the Porte, to expedite the tribute to Constantinople, to make suitable preparations for defending the country against an invasion, and for counteracting the selfish and ambitious views of internal parties. The divan possesses the right and power of rejecting the orders of the pacha, and even of deposing him from his office, when urgent and weighty reasons seem to demand it; and to this council it belongs to ratify and confirm all publick ordinances. Twenty-four beys, or governors of provinces, are intrusted with the care of restraining the incursions of the Arabs, of superintending the collection of the revenue, and the whole civil

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government of the country; but it is intended that their authority should be passive, and that they shall be only the instruments of the divan.

It is probable that the avarice and ambition of the pachas, who seldom or never undertake the office with any other intention than to enrich themselves by impoverishing the people, have greatly contributed to the depopulation and decay of Egypt. The pacha frequently purchases his office with a large sum of money, and by agreeing to pay to the Grand Signior an annuity, which is transmitted every year to Constantinople, together with provisions, articles of dress, spices, trinkets for the seraglio, presents for the sultans and the ministers, and subsidies for the militia. The other emoluments of his office, therefore, he is permitted to retain, without being called to any account for their disbursement.

It is necessary, that the pacha should make his fortune in the space of three years, the ordinary term of the duration of his power. The patent, however, for continuing his office during that time must be annually renewed by the Grand Signior, for which he receives a valuable perquisite; and the pacha, in order to indemnify himself for these heavy expenses, disposes of every thing for money. The principal sources of revenue in Egypt are nearly coeval in their institution with Mahometanism itself. The most ancient tribute, and that which was imposed by the Arabian prophet, is the zecchat, or tenth of the productions of the earth. This was intended not to affect property under a certain value, but to relieve the indigent and the necessitous, and to be levied in double proportions on the unbelievers.

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The zecchat, however, is neither applied to its original purpose, nor raised on lands or houses; but the impost is laid on all merchandize imported into the country. The second tribute is the charage, and denotes any tax on land, or on the persons of Jews and Christians.

The principal impost on land was a charage of two patackes on each foddan *, which, at the time of Sultan Selim, estimating the cultivated lands in Egypt at two millions one hundred thousand acres, would raise a sum of six hundred and thirty thousand pounds sterling. At present, however, when only two thirds of that quantity of land is cultivated, the beys, in order to make up the deficiency, levy five or six patackes per foddan, which raises this branch of revenue to upwards of one million and a quarter. But some districts in Upper Egypt are still in arrear.

It is difficult to form a just and correct idea of the sums raised by the customs of the sea-ports, or by the internal commerce of Africa. A caravan, however, that contains merchandize of the value of one hundred and fifteen thousand pounds will pay a fine or tribute of seven thousand five hundred pounds. The capitation tax on unbelievers, which is generally denominated the jizie, amounts to seventy-five thousand pounds. The rest of the revenue consists of casualties; as forfeitures, small imposts, and tolls on the Nile. The number of the two latter amounts to about three hundred and sixty. Of the revenue thus raised, about six thousand pounds should be annually sent to Constantinople; but it is frequently

* The patacke may be rated at from three shillings to three shillings and four-pence. The foddan is equivalent to an acre.

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retained under the pretence of erecting public works *.

The authority of the divan or council over the actions of the pacha, or governor, is not very inconvenient to him, especially as he has it in his power to confer upon them lucrative and honourable offices, which will induce them to comply with his wishes and requests. The Turkish militia are no where so insolent and haughty as in Egypt. This conduct of the soldiery may have been occasioned by the liberty and indulgence granted them by the pacha, who sometimes finds it necessary to employ them in opposing the beys, and in levying the imposts. By these means, the safety of the people is not only endangered by them, but foreign merchants, Europeans as well as others, are subjected to insolence and oppression, which they can avoid only by the payment of a sum of money.

The inhabitants of Egypt may be divided into four principal races of people, each of whose origin is widely different. The Arabs, who are the most numerous, may be subdivided into three classes: First, the posterity of those who, on the conquest of Egypt by Amrou, hastened from every part of Arabia to settle in a country so celebrated for its fertility and productions; and whose complexion is almost black. Secondly, the Africans, or Occidentals (called also Mograbians, *or men of the west*), who have arrived in Egypt at different times, and under different chiefs: both these classes follow husbandry. Thirdly, the Bedouins, tribes of whom appear every year

* General Regnier estimates the amount of the revenues of Egypt, during the time the French were in possession of that country, at twenty-one millions of francks *per annum*.

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after the inundation, and again retire in the spring into the depths of the deserts. Pacifick in their own camp, they are every where else in an habitual state of warfare.

Next to the Arabs, the Copts are the most numerous inhabitants of Egypt. Several families of this people are found in the Delta, but the greater part inhabit the Said, or Upper Egypt, where they occupy whole villages. The Copts are the descendants of those who were conquered by the Arabs; and who were a mixture of original Egyptians, Persians, Greeks, and Romans. They were among the first that embraced the christian religion, which they still profess; but being Eutychians, they abhor, and are abhorred by, all other Christians. The Copts having been always, acquainted with the interior parts of the country, have become the depositaries of the registers of the lands and tribes; and, under the name of *writers*, are the intendants, sectaries, and collectors of the government. These writers are no less despised by the Turks whom they serve, than hated and detested by the peasants whom they oppress, and form a kind of separate class of the people.

The Turks are the third race of the inhabitants of Egypt, and, at least nominally, are the masters of the country. After the conquests of Egypt by Selim, they established themselves here; but they are seldom to be met with except at Cairo, where they exercise the arts, and occupy the religious and military employments.

The Mamelukes are the fourth race of the inhabitants of Egypt. They were originally white slaves, natives of different parts of Turkey, who were purchased by the agents of the beys at

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Constantinople, or brought to Cairo by private merchants, on speculation. When these are found insufficient, black slaves * from the interior of Africa are substituted; and, among the Mamelukes, a few Austrians and Russians may be found, who have abjured their religion and country for an establishment in a foreign land. The Mamelukes are hardy, capable of enduring fatigue, of undaunted courage, and eminent skill in horsemanship and the use of the sabre. Their horses are of the finest Arabian breed. Their dress is always of a military cast; and they generally go armed with a pair of pistols, a sabre, and a dagger. When on horseback, they carry a pair of horse-pistols and a battle-axe. Each Mameluke receives from his master a horse and arms, with a suit of clothes annually. They have no stipulated pay, but eat at a table of their master, who always supplies them with what money they want.

The arts which flourished so much here formerly, are now in a state of total decline. In the manner of performing the sepulchral rites, we may still, however, discern among the modern Egyptians a few traces of the customs and precautions of their wise forefathers. With the method of embalming they are indeed unacquainted; but the care they exhibit in disposing of the bodies of the dead, though it be also

* The condition of a slave in Egypt is much superior to the state of those wretched beings in other countries. When he is discontented with his master, he can compel him to carry him to the market and offer him for sale to another. He can also authorize any free person to purchase him. The child of a female slave, if begotten by her master, is *ipso facto* free.

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agreeable to the advice and injunctions of the Arabian prophet, must nevertheless be admitted to be the remnant, or the shadow, of that ancient, astonishing, and now forgotten device. The ancients made their sepulchral monuments grand and magnificent; the moderns make them agreeable, and adorned with pompous inscriptions and pavilions, where the friends of the deceased, who resort thither every Friday to repeat their melancholy adieus, may enjoy the coolness of the air. Each sex, and also slaves, have their peculiar kinds of monuments. The sciences in Egypt began to decay under the Mamelukes; and under the Turks they have become totally extinct.

Throughout all Egypt, there are only three or four cities in which the Turks keep any garrison. Cairo, the capital, and the residence of the pacha, who here exhibits his grandeur and the beys their luxury, is of an oval form, and covers an extent of about three leagues. This city was originally circumscribed with a wall, a few fragments of which only remain. The houses are ill built, and the streets are narrow, crooked, and dirty. The inhabitants extend a slight canopy from one house to another, in order to defend themselves from the burning rays of the mid-day sun. This city contains above three hundred mosques, one of which is ornamented with pillars of marble and Persian carpets, and its revenues are immense. The habitation of the pacha contains nothing remarkable. The inhabitants of this city are Turks, Mamelukes, Greeks, Syrians, Arabs, Copts, Moors, Jews, and Europeans; and their number has been estimated at three or four hundred thousand. In Cairo the

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splendour and prodigality of luxury may be contrasted with the rags and nakedness of want; and whilst the excessive opulence of those who bear rule and authority is considered, the disgusting and frightful poverty of the far more numerous class will not fail to present itself to view. It is the centre of the trade of the Red Sea with Alexandria and Rosetta.

Alexandria has nothing left of its ancient grandeur and magnificence. Rosetta is one of the most considerable and pleasant towns of Egypt; and being the commercial depository between Cairo and Alexandria, diffuses life, motion, and abundance. Suez, which marks out the extremity of that line of commerce extending from the bottom of the Red Sea to the ports of the Mediterranean, is but a small town; and most unfavourably situated, on a parched and sandy soil, and destitute of water and provisions. Owing, however, to its commerce, this place is sufficiently well provided. About two leagues from the town a deep ditch is still to be seen, which is supposed to be the commencement of the canal projected more than once by the kings of Egypt and the Roman emperors, in order to form a junction of the two seas *. Damietta is built in the form of a crescent, and being the depôt between Egypt and Syria, possesses considerable trade in the productions of those countries; but its European commerce is

* Mr. Brown informs us, in his Travels in Egypt, performed in 1792, that when at Suez, being desirous of visiting the eastern parts of the canal cut by Adrian, which extended from Birket-es-Sheid to Suez, he requested his guides to accompany him thither, which they refused; but they affirmed that marks of this canal still existed.

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trifling and unimportant. Its inhabitants amount to about eighty thousand.

The Coptick church consists of a patriarch, who is elected to his office at Cairo, and resides at Alexandria, of which he is metropolitan; and of one hundred and forty bishops, his suffragans, in Egypt, Syria, Nubia, and Abyssinia. The whole Coptick clergy and laity are oppressed by the government, and labour under the greatest poverty, and the most stubborn and deplorable ignorance. This church has all the hierarchical degrees found in that of Rome. It has embraced the doctrine of Eutychius, who taught that there was only one nature in Jesus Christ*. Several Jewish rites and ceremonies have been also adopted by them, and they observe them with greater zeal and precision than the most essential parts of religion. Circumcision they consider as a matter of the greatest necessity; and it is extended to persons of both sexes. Baptism is performed on the males at the end of forty days, and on the females at that of eighty days, after their birth. In this they adhere to the ordinances of Moses, which required that period of time for the purification of the mothers, who must assist at the ceremony. A celebrated doctor of the Romish church has proved, that they are truly orthodox in their faith, relative to the real presence and body of Christ in the sacrament. They practise confession; but instead of a private and particular detail of their sins, nothing more is required than a publick and general accusation of themselves; after which they are ab-

* Eutychius, the founder of this sect, was patriarch of Alexandria.

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solved by the bishop or priest. Marriages are performed in the presence of the priest, and by his administration. These are not, however, indissoluble: divorce is practised among them; and even the women, a custom rarely to be met with in these parts, may sue for a separation from their husbands, which the patriarch seldom refuses. They are much addicted to fasting; and have a Lent which commences forty-five days before Easter, and another which begins forty-three days before Christmas; besides many vigils, on which abstinence also is necessary. During these fasts, they eat neither flesh, fish, fowl, eggs, butter, nor oil; drink nothing but water; take only one meal daily, a little before sun-set; and oblige their sick, and children who have arrived at the age of ten years, to observe the same regulations.

"These (the Greek monks) have been succeeded by Copts, or natives of Egypt, who having embraced christianity, have seen arise among them some of those congregations to which men have agreed to give the epithet of religious, though most of them are nothing but sinks of idleness and vice. Here barbarism and stupid ignorance likewise took up their abode, perpetuating the memory of ancient anchorites, who, imagining themselves born to be useless, retired in the prime of life to bury themselves from society in these remote solitudes. One Saint Macarius rendered himself particularly famous, so that his name was given to the desert, which the ancients had distinguished by that of Nitria.

"The present residence of the Coptick Cenobites is called *Zaïdi el Baramous*, and by the Arabs, *Kasr Zaïdi*. It is an enclosure of lofty walls,

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without any aperture; for we cannot admit under that description a little gate, which is opened only two or three times a year. People going in or coming out are hoisted up or lowered down by means of a large rope and a pulley. The whole of the edifice is constructed of soft calcareous stones, several of which contain fossil shells. Within the walls there is a kind of small fortress, surrounded with ditches, over which is a draw-bridge. To this the monks retire, if the Arabs force the outer wall.

"Service is performed in Arabick and in modern Coptick, that is to say, in Greek Coptick, for the real Coptick, or the language of the Pharaoes, is no longer known to the present Copts. The gospel is read in Arabick, that all may understand it: and though their prayers are still repeated in modern Coptick, which is intelligible to most of the monks, none of these can speak it, all of them conversing in Arabick only. It is impossible, however, to give an idea of the confusion that prevails in their services. When I was at the convent it had twenty-three inhabitants in the whole. They all eat together in the refectory, one reading during the time of meal, which is as coarse as possible. The whole of their fare consists in bread, or rather biscuit, made with the flower of lentils and rice boiled in salt and water, without any sauce, vile cheese, and sometimes a little honey. But the most disgusting to me was the brackish and ill-tasted water, which constitutes their sole beverage. Their provision is the produce of the collections they make, and chiefly the alms of the wealthy Copts at Cairo. Caravans of camels bring them some two or three times a-year; and the Arabs

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suffer it to pass freely, because they consider it as their own. In fact, those who roam the deserts are certain of finding in these Coptick monasteries every thing necessary for themselves and their horses. They have only to ring a little bell, the string of which hangs without, and as soon as they are reconnoitered from the top of the wall, they receive whatever they want *."

The followers of the Greek church, are also very numerous in Egypt, but the Turks treat it with less favour than the Coptick. These two churches entertain a mortal hatred and aversion for each other, ever since the conquest of Egypt by the Turks; and though the catholick missionaries have endeavoured to terminate their dissentions, and to reconcile both to the church of Rome, their attempts have been hitherto fruitless, and without effect.

The celebrated caravan of Mecca sets out from Cairo, where a great multitude of pilgrims assemble yearly from Turkey in Europe, Asia, and Africa. The object of this caravan is commerce, as well as devotion; and it therefore returns home laden with the richest productions of Persia and India. The number of those who compose this cavalcade seldom amounts to less than forty thousand, and in times of peace, when commerce is not obstructed, is frequently greater. They are generally escorted by some of the best troops in Egypt, at the head of which is the emir hadgi, or *prince of the pilgrims*. This person is generally an opulent bey, appointed by the pacha to superintend and take charge of this devotional and commercial expedition; and who, besides the troops already mentioned, maintains four

* Sonnini's Travels in Upper and Lower Egypt.

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or five hundred horsemen at his own expense, and has the power of life and death during the journey. The caravan arrives at Mecca in the period of one hundred days; and the pilgrims are under the necessity of carrying provisions with them to supply them on the road during that time. The poor, however, are assisted by the rich. The departure of the caravan from Cairo is followed by festivals and rejoicing. It is joined on the road by several smaller ones, insomuch that, previously to its arrival at Mecca, it is sometimes increased to double its original number. We have already intimated, that though the only ostensible object of those who undertake this journey is to offer up their devotions at the tomb of Mahomet, yet many accompany the pilgrims, and join the caravan, for the sake of carrying on their commerce with greater safety. These two different classes of people, however, merchants as well as devotees, are, on their return, honoured with the title of hadgi or pilgrim, which serves as a proper name—Hadgi Mahomet, Hadgi Mustapha,—and occasions them to be treated with particular reverence and respect. It is also the cause of their enjoying the first place at all publick ceremonies, and of being almost always exempted from corporeal punishment, which is as common in Africa as in Asia.

The plague frequently makes dreadful havock in Egypt. It appears every spring, and is most violent and destructive during the months of February, March, and April; but in May it generally disappears. Various and contradictory accounts have been given of the causes of its existence and disappearance. It is, however,

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now generally agreed, that Egypt is not the mother of the plague; but that it is carried thither from other countries; and it is believed, that friction of the bodies of persons exposed to that disease, with lukewarm oil of olives, is not only a preservative against, but an efficacious means of removing, that malady. The cause of its disappearing in May or June, is the great heat which then exists; but as dews fall in great profusion during the night at that time, the superstitious inhabitants, Copts as well as Turks, consider the effect as the cause, and on the first appearance of this dew pretend that it is a messenger from heaven, and their common proverb is, "St. John is come, adieu to the plague!"

The disorders of the eyes appear to be endemical, and have been remarked ever since the days of Herodotus. It would appear a singular and astonishing circumstance to an European, to see almost every fourth person in Egypt blind of one eye, or of both, or affected with an inflammation of them. Such, however, is the case; and so common is the occurrence, that the misfortune of the loss of sight is viewed with the greatest apathy and unconcern. But though this disease prevails to such an extent, it is rather surprising that no means have been made use of, either to prevent the disorder, or to moderate its violence. They have, indeed, erected hospitals for the reception and maintenance of the blind, and in which they are protected from want and indigence; and Savary relates, that, in 1780, eight thousand of this unfortunate class of people were provided with decent subsistence in the great mosque at Cairo.

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Various and numerous causes are assigned as the origin of this complaint, among which we may reckon the vapours exhaled from the stagnant waters; the nitrous quality of the soil; the reverberation of a scorching sun from the earth; the pestiferous south wind; and the burning sand scattered in the atmosphere.

Egypt having been freed from the power and dominion of the Romans, in the reign of Heraclius became subject to the jurisdiction of the caliphs of Bagdad, or the caliphs of Abassides. Their authority, however, in that country, was inconsiderable, and of short duration. The commanders of the troops indeed, to whom force and the right of war gave power, as a token that they intended to keep possession of the kingdom only by the consent of the Abasside caliphs, caused the names of the latter to be mentioned in the publick prayers, which might be considered as a confession and proof of subjection to their authority. About that time, however, there arose in Africa a rival caliphat under the name of the Fatemite; the fourth prince of which, named Moezz, having subdued Egypt, transported thither all his treasures, and even the ashes of his ancestors, in order to prove that he never intended to return to his other African possessions, and that this kingdom should become the seat of his future residence. A. D. 650.

No sooner was Moezz installed in his new dynasty, than he commanded the name of the caliph of Bagdad to be erased from the prayers, and his own to be inserted in its stead. This deprived the latter of the little influence and respect which he enjoyed in Egypt, but produced remonstrances on his part, which were

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always ineffectual and without success. The magnificence of these new caliphs is very much extolled: it was suited to their vast power and immense riches; and they erected the most grand and sumptuous palaces, divan, seraglio, mosques, and other publick edifices; being more desirous of constructing new buildings, than of preserving the old, which might have proved equally honourable and advantageous to them. Their ministers and attendants were numerous; and the furniture of their apartments in the city, or in the field, could not be surpassed for richness. These princes not only showed themselves to the people during splendid ceremonies, but appeared daily in publick, to hear complaints and to administer justice. After the time of Moezz, the ceremony of taking possession of the throne was performed with the greatest pomp and splendour. The cavalcade, which consisted of all the grandees, officers, and principal subjects of the kingdom, proceeded through streets covered with rich carpets, strewed with flowers and odoriferous plants, to the mosque, where they offered up prayers and thanksgivings to the Almighty, and the caliphs rendered homage for their crown to the Supreme Being. This being performed, they were attended with the same pomp to the tomb of their ancestors, where they were reminded, in the most striking manner, of the brevity of human life, and that every earthly possession is vain, mutable, and deceitful. This latter ceremony, if properly and duly attended to, was calculated to awaken the justest ideas of the weakness and frailty of man: and was certainly equally instructive with the custom of burning flax before the popes.

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Moezz died at the age of eighty-five, after a reign of twenty-one years in Africa, and of forty at Cairo, of which city he was the founder. He is said to have been a prince of singular justice and moderation; and his virtues and exploits have been extolled by the celebrated Hani, a poet of Arabick extraction, who, upon some discontent or ill-treatment, retracted what he had before said in his praise, and bitterly satirised him. Moezz ordered his body to be interred in the magnificent mosque at Cairo, which he had erected, and in which were deposited the remains of his predecessors. He had not that firm belief in the authenticity of his descent from Fatima by Ali, with which he wished and endeavoured to inspire others; but it was evidently his design to avoid all disputes, and every explanation, on that doubtful subject. We are told, that being one day at the head of his troops, whom he was reviewing, he was accosted by a private individual, perhaps an Abasside in disguise, with a design of disconcerting him, and asked of what race and family he was descended. To this interrogation Moezz readily, and with unconcern, replied, by pointing to the troops and to the sword which he held in his hand, and saying, "These are my race and my genealogy."

Moezz was succeeded by his son Aziz, who being only twenty-one years of age at the time of his accession, deputed the whole conduct of the government to Jaafar, his father's experienced and favourite general. This prince married a christian woman; he had a person of that profession for his secretary, and his treasurer was a Jew; both the latter, however, were afterwards discarded and stripped of their A. D 957.

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wealth, in consequence of the complaints exhibited against them. The government of Aziz was mild and humane, and procured him universal affection; but the excellent qualities of which he was possessed were probably the cause of those troubles which broke out in his court. He carried on many wars, in which he was not always successful; but he never appeared in person at the head of his armies. Jaafar, the conqueror of Egypt, a second Belisarius, to whom, after his succession to the caliphat, Aziz had for some time delegated the concerns of government, on account of his bad fortune in Syria was disgraced and deprived of his riches, and died in poverty. Notwithstanding the defeat of his armies in Syria, Aziz was meditating a fresh expedition against the Greeks, when he suddenly died in the forty-third year of his age, after a reign of twenty-one years and five months. The Mussulmen in general represent him as a prince of an excellent disposition, great justice, moderation, and affection for his people; but they also assert, that he too much favoured the Christians and Jews, whom he permitted to insult and oppress his Mahometan subjects.

Aziz was succeeded in the caliphat by his son Alakem, whom during his minority, he being then only eleven years of age, the dying father had committed to the care and superintendance of a minister of great experience and approved integrity. The first remarkable event of his reign was a dangerous insurrection which broke out in his dominions, under the conduct of an obscure water-carrier, though descended, or at least pretending to be descended, from Hesham, of the house of Om-

A. D. 978.

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miyah. This person began his enterprise by crying aloud among the zealous Mussulmen for a reformation of life and manners; and, by a more than ordinary ostentation of sanctity, he induced such numbers of them to follow him, that he soon saw himself at the head of a considerable and powerful army. He had made himself master of Upper Egypt, and defeated the forces which had been sent against him, before Alakem, who had hitherto despised the insurgents and their contemptible leader, thought it necessary to collect the best of his troops from every part of his dominions, and to attack the enemy with a brave and numerous army. The contest was for a long time obstinate and doubtful; but the insurgents were defeated, and their leader was taken prisoner and put to death; upon which the revolt ceased, and tranquillity was restored.

Alakem, at length, became quite insane, and issued out the most preposterous edicts. In particular, he entertained an extreme aversion for women, whom he not only prohibited from quitting their houses, but even, if possible, from using their feet, by commanding that no shoes should be made for them. He also enjoined, that whatever necessaries were brought for their use should be reached in at the door half opened, upon a fork or pallet; and the women were to receive them unseen, with their hands folded in the long sleeves of their garments. At last, fancying himself a god, he commanded that he should be worshipped as the great creator of the universe. This decree justly alarmed the zealous and faithful Mussulmen, who became apprehensive that he intended to abolish Maho-

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metanism, and to introduce his own religion, replete with absurd, impious, and licentious tenets and precepts. The tyranny of the caliph, however, was punished by a woman; he being murdered at the instigation of his sister, who, in order to avoid all suspicion of being accessary to his death, stabbed the assassins with her own hand. Thus fell this insane and impious sovereign, unregretted by the world, and abhorred and detested by his own subjects.

Taher, his son, was only seven years of age when proclaimed caliph of Egypt and Syria; and his aunt during his minority, took upon herself the regency of the two kingdoms. The obscurity of his reign has furnished history with nothing more respecting him worthy of notice, than that he was a wise and prudent prince, a lover of poetry, and a striking and perfect contrast to his father.

Taher was succeeded in the caliphat by his son Monstanzer, a prince of extraordinary sagacity and prudence, of great moderation, and who, by his mild and humane government, acquired the esteem and affection of his subjects. During his reign happened a most grievous famine throughout Egypt and Syria; insomuch that cats, dogs, and horses, were sold for food at enormous prices; and thousands of the inhabitants of Cairo perished. Amidst the extreme misery of the people, the caliph exhibited the most exemplary instances of charity and generosity towards his subjects; and, to supply their necessities, he not only disposed of all the money, jewels, and other things of value, with which his predecessors had enriched the royal treasury, but likewise sold

A. D. 1066.

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all the costly furniture of his palaces and seraglios. A destructive pestilence, which immediately followed the famine, tended to complete the misery of this unhappy kingdom; and its calamities and desolate condition encouraged Hasan to make an invasion, at the head of a numerous army of Turks. After besieging the caliph in his palace, the merciless invaders plundered and laid waste all the parts of Lower Egypt, and inflicted the most horrid cruelties on the wretched inhabitants. Towards the end of his reign, Monstanzer committed the care and government of Egypt to a favourite minister, and retained little more than a nominal power. Having a taste for poetry, he employed his time principally in reading and composing some poetical works; and died in the 60th year of his reign.

The grand-vizier espousing the interests of Mostali, the younger son of the late caliph, against those of his brother, had the address to cause him to be proclaimed, and acknowledged by all the grandees of the court and army, as the lawful successor to the caliphat. Nezar, the elder brother of Mostali, fled, with his friends, to Alexandria, where he endeavoured to counteract the designs of his enemies, and to maintain his just title. The grand-vizier, however, soon compelled Nezar to surrender himself at discretion, whose life he not only spared, but also procured him the forgiveness and reconciliation of the caliph. But this clemency was of short duration, and had little effect on the temper and disposition of Nezar, who, being detected in a second conspiracy against the government, was thrown into irons, and condemned to be starved to death in a dun-

A. D. 1095.

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geon. The most remarkable event during the life of this caliph was the retaking the city of Jerusalem from the Franks or crusaders, and the immense plunder which Afdal, his general, brought from thence. Monstali died in the eighth year of his reign.

His son and successor, Amer, though at that time only five years of age, was, immediately after the death of his father, proclaimed caliph, and invested with the authority. The tender age of Amer encouraged his uncle to attempt to dethrone him, and to usurp the caliphat. With that intention he repaired to Alexandria, which was then commanded by a slave belonging to the grand-vizier, who, by means of promises and rewards, permitted him to be proclaimed caliph in that city. Afdal, who governed the kingdom during the minority of Amer, was no sooner apprised of this revolt, than he marched an army to besiege the castle of Alexandria, which in a little time he reduced, and compelled the traitors to surrender at discretion. The grand-vizier returned in triumph to Cairo, and continued to conduct the affairs of the kingdom with such moderation and prudence, that he acquired the affection and esteem of all the Egyptians; and the caliph, by his means, and during his regency, enjoyed a peaceable, happy, and prosperous reign. Afdal, however, was very ill rewarded for the services he rendered to Amer and to the state; being afterwards disgraced by the prince, and exposed to the most ignominious treatment. Amer, we are told, was a cruel, proud dissembler; abandoned to debauchery, addicted to gaming, and destitute of all religion. In other respects, he is represented

A. D. 1101.

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as having been possessed of the art of governing, fond of the sciences, and a prince of no inconsiderable learning and abilities. He was, at length, assassinated by some mercenary wretches, whom the discontented grandees of the kingdom hired for that purpose.

The widow of Amer, whom he had left pregnant at his death, being delivered of a daughter, Hafed, the grandson of Monstanzer, was proclaimed and acknowledged lawful successor to the caliphat. A. D. 1126. This prince was no sooner seated on the throne, than he appointed Bahram to be his grand-vizier, a person of noble extraction, and of great merit and integrity. Under his government, the Christians were very much favoured, and advanced to the most considerable and lucrative places of the army and the state; insomuch that the jealousy of the Mussulmen was thereby excited, and a tumult ensued. Redvan, the rival of the grand-vizier, marched to the gates of the palace, at the head of a body of troops, who were armed with lances to which copies of the Koran were affixed. Upon this Bahram removed with the best of his Armenian soldiers into Upper Egypt; but finding his affairs in some measure desperate, he retired into a monastery, where he soon after took the monkish habit. Redvan destroyed a great part of Cairo, and plundered the houses and churches of the Christians, whom he compelled to wear a particular garb, as a mark of distinction and reproach. In short, he acted with such despotick and uncontroled authority, that the caliph, who had hitherto been only a spectator of the causes and consequences of the civil war, ironically bestowed on him the

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appellation of *king of Egypt*. Hafed, however, in order to heal the dissentions which prevailed, thought it necessary to deprive the tyrannical Redvan of his dignities and authority, to confine him to his own palace, and not to suffer him for the future to interfere in the affairs and concerns of government: from that time he ruled without the assistance of a vizier; and he established an equilibrium between the Christian and Mahometan religions, by employing able and upright men of both persuasions.

But the contest which was begun under Hafed by the aspirers to the office of vizier, was, to the great detriment of the authority of the caliphs, continued during the reign of Dhaser and his successors; and may be considered as a principal cause of the revolution which was afterwards effected in Egypt. Dhaser was murdered by Abbas, his vizier, in order, as it was pretended, to avenge an injury rendered him by the caliph, but in reality, that he might govern more arbitrarily in the name of Alsayez, the son of Dhaser, an infant. The morning after the murder, Abbas repaired to the palace of the caliph, and after many pretended inquiries respecting Dhaser, accused two of his brothers and some other relations as principals or accomplices in the murder, and commanded them to be put to death.

A. D. 1151.

The mock pageantry of royalty, however, with which the young Alsayez was now invested, could not prevent him from being struck with horror and dread at the sight of his uncles and relatives, whom the vizier had unjustly condemned to death; and his senses thereby became disordered. The clamour

A. D. 1154.

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and discontent of the people, occasioned by the perfidious conduct and tyranny of Abbas, soon became universal throughout the kingdom; and the vizier and his son privately conveyed themselves and their wealth into Syria, attended by an escort of troops. The sister of the late caliph, however, applied to the Franks, who were at that time in possession of the city of Ascalon, and by means of presents and promises engaged them to apprehend those murderers. Accordingly a body of troops was sent to intercept them, and a bloody and obstinate engagement ensued, in which Abbas was slain and his son taken prisoner. Nasir was conducted to Cairo, where he expiated by his sufferings the crimes and vices of his father and himself. His right hand was crushed in a dreadful manner; the flesh was torn off his bones with hot pincers; and in this condition he was fixed to a gibbet till he was dead, when his body was burned to ashes. Alsayez did not long survive the loss of his senses, and his accession to the caliphat, but died in the eleventh year of his age. Under the two last caliphs the crusaders were successful in Egypt.

To Alsayez succeeded Al Aded, his grand-uncle, and the eleventh and last caliph of the family of the Fatemites. During the reign of this prince, an eunuch and officer of repute, who was called Shawer, having complained of some ill treatment which he had received from a son of the vizier's sister, named Hazan, met with no other reception than contempt and insult. Hazan also, in order to mortify him the more, presented him with a box, in which was enclosed one of those scourges used

A. D. 1161.

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in punishing slaves; and signified to him, that if he persisted in his complaint, he would draw upon himself greater injuries than those he had hitherto received. Shawer, fired with resentment at the haughty and oppressive conduct of Hazen and his uncle, retired with his friends and adherents towards Alexandria, where he assembled a numerous and powerful body of forces. He was also joined by vast numbers of Arabs, who repaired to his standard from all the western parts of Egypt, and in a little time he saw himself at the head of an army of ten thousand horse. With these troops he marched immediately into the lands and territories of the vizier, which he ravaged and laid waste without opposition, and, advancing towards Cairo, threatened that city and the court with fire and sword.

In this exigency of affairs the vizier thought of nothing but saving himself and his family by flight, and of conveying his immense wealth to some place of security. The new caliph and his court, no less alarmed at the progress and success of the one, than at the cowardly and ignominious flight of the other, were utterly at a loss what course to pursue. To prevent, however, all future dissention and disturbance, Al Aded appointed Shawer to the viziership, which had been abdicated by the fugitive Arzik.

Shawer had not been long in possession of his new office, when another antagonist, much more powerful and formidable than the former, entered the lists against him; and who, in the end, proved alike fatal to the vizier and to the Fatemite dynasty. This was Dargan, one of the principal officers of the army, who, in order to

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obtain the viziership, raised a numerous body of troops, engaged and defeated Shawer in an obstinate and bloody battle, in which his son was slain, and himself obliged to leave the kingdom and to seek his safety by flight. Shawer fled into Syria, where he implored the protection and aid of Nuroddin, emir of Damascus, to whom he promised one-third of the annual revenue of Egypt, if he would assist him with his whole force, in recovering possession of his office and dignity. Nuroddin, whose grief and indignation were excited by the progress and success of the Franks in that country, readily promised his support.

In the mean time, Dargan, fearing that he should be abandoned, not only deprived those officers of their employments whom he believed to be in the interests of his rival, but caused many of them to be massacred, which weakened the kingdom considerably, and laid it open to foreign invasion. But notwithstanding these bloody and cruel persecutions, Dargan fell a sacrifice to the power of Nuroddin, who sent a body of troops under the command of Asadoddin, to re-establish Shawer in the viziership. Shawer, however, was so far from performing his engagements to Nuroddin, and reimbursing him the expenses of this expedition, that after several vain and illusory promises, he positively refused to pay any thing. This conduct of the vizier, which was no less impolitick than ungrateful and unjust, inflamed the resentment of Asadoddin, who immediately turned his arms against Shawer, and, by way of reprisal, seized Pelusium and several other districts.

The vizier, who was not in a condition to ob-

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struct or oppose the progress of the army of Asadoddin, while the Crusaders were obtaining new conquests in other parts of Egypt, entered into a negociation of peace with the latter. In consequence of this treaty, the Franks furnished him with a powerful reinforcement of troops, with which he surrounded Asadoddin, who of course would have been obliged to surrender, or to perish with his whole army by famine, had not Nuroddin seasonably interposed in his behalf. The emir of Damascus, who had lately obtained some great advantages over the Franks in Syria, was no sooner apprised of his general's distress, and of the treachery and ingratitude of Shawer, than he entered into a treaty, by which he obtained the free release of Asadoddin, who immediately departed from Egypt, without opposition.*

Shawer, however, had still sufficient reason *to* dread the resentment and vengeance of the great and virtuous Nuroddin, who having soon after subdued the greatest part of Syria and Mesopotamia, had it in his power to inflict a well-merited punishment on the vizier for his ungrateful and perfidious conduct, and for the treaty which he had concluded with the crusaders. Accordingly we are told that, in a short space of time, his general Asadoddin returned into Egypt, at the head of a numerous and powerful army,

* It is observable, that in all the wars and contests which took place in Egypt during the reign of Al Aded, this caliph appears to have been neutral and altogether inactive, though these hostilities were undertaken and carried on in his dominions, and for his possessions. It is therefore evident, that the viziers were by this time become so powerful and despotick, that the caliphs were deprived of their civil power, and retained only the shadow of authority.

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which he entered without opposition. Saladin, the nephew of Asadoddin, also accompanied him in this expedition, which was intended as well to expel the Franks out of that country, as to punish the vizier. Shawer having received reinforcements of troops from the crusaders, engaged the enemy with the greatest bravery, and, with his friends and confederates, was totally defeated. This victory of the Syrians conduced to the reduction of the valuable port of Alexandria, which Asadoddin soon after besieged, and made himself master of. Leaving the command of that city to his nephew Saladin, he marched his army towards Upper Egypt, but being informed that the Franks had invested that place after his departure, he returned with the design of raising the siege. He was, however, prevailed on to subscribe a treaty, by which he again resigned his conquests in Egypt, and consented to withdraw his troops from that country, in consideration of a stipulated sum of money to be paid him, besides the expenses of the expedition. Accordingly, Alexandria was evacuated by the Syrians, and Asadoddin led back his troops, greatly weakened by sickness and fatigue.

No sooner were the Syrians retired, than the faithless vizier concluded another treaty with the Franks, the main purport of which was, that they should conjointly invade the territories of Nuroddin, who, as he was at that time employed in quelling an insurrection, which had arisen in some part of his dominions, would be utterly unable to send any forces into Egypt. This treaty greatly alarmed and exasperated the emir of Damascus, who A. D. 1167.

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determined to suspend for a time his other conquests, and to employ the whole of his strength in the reduction of Egypt, and the punishment of the vizier. With this resolution, he sent a powerful army the next year, which for a long time besieged one of the strongest fortresses in that kingdom, but without effect; insomuch that Noreddin, in order to obtain possession of this castle, was under the necessity of delivering up the city of Sarif and its dependencies.

In the mean time the Franks, who had previously seduced Belbeis, or Pelusium, and had made a considerable progress in Egypt and other kingdoms, by means of the dissensions which existed among the Mahometan princes, directed their march toward Cairo, which was in the utmost confusion on account of its internal divisions, and utterly incapable of defence. Shawer perceiving the error he had committed, in concluding a treaty with the crusaders, who used friend and foe alike, applied to Noreddin in the most pressing manner, and informed him, that unless he would assist him with a powerful reinforcement of Syrian troops, Egypt and its inhabitants would certainly become the possession of the Christians. This seasonable request was extremely pleasing to the emir of Damascus, who wished for nothing so much as an opportunity of conquering Egypt and expelling the Franks.

Noreddin, therefore, immediately dispatched an army of sixty thousand horse, under the command of Asadoddin, to endeavour to raise the siege of Cairo, which was then invested by the Christians. The vizier, however, not knowing of the approach of the Mahometan troops,

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and finding it impossible to hold out for any length of time against the besiegers, had again recourse to treaties and promises, and by means of one hundred thousand dinars, and an agreement to pay a much larger sum afterwards, prevailed on the Franks to retire.

Asadoddin having arrived at that capital, was received with all the outward marks of honour and gratitude. The vizier, however, intended to seize the persons of the general and his nephew Saladin, at an entertainment in his own palace, to which he had invited them. But the designs of Shawer being made known to Asadoddin, he had him secured. When the caliph was informed of the treachery and confinement of the vizier, he dispatched one of his ministers to the Syrian general to exculpate himself from the suspicion of being privy to the crime, and to request the traitor's head, which was sent him on the point of a lance. The weak Al Aded appointed Asadoddin grand-vizier, who made his publick entry into the metropolis, arrayed in the insignia of his new office and dignity. His administration, however, was of short duration: he died two months after his installation, in consequence of a debauch.

His nephew Saladin, who succeeded him in the viziership, is celebrated in history for his virtues and victories. Many, however, of the grandees and principal persons in the kingdom were greatly dissatisfied with his appointment to the vacant office, and at first refused to receive or obey his orders; but by his address and generosity he soon conciliated the affections of the people. Saladin found it necessary to persuade Nuroddin, that notwithstanding the high degree

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of power to which he had attained, he was still the subject of the emir of Damascus; and Nuroddin exacted that submission from him, and usually stiled him the general of his forces in Egypt. This mutual harmony contributed to increase the credit and authority of Saladin, whilst the power of the caliph became gradually weaker. The Franks making an attempt on Damietta, besieged that port for some time; and this circumstance being reported to Nuroddin, he caused a powerful diversion to be made in their Syrian territories, and thereby compelled them to raise the siege, and march to the relief of their own conquests. The emir of Damascus soon after commanded Saladin to acknowledge the Abaside caliph of Bagdad, and to cause to be erased from the prayers the name of Al Aded. Saladin strongly remonstrated with Nuroddin on the danger and impropriety of so great an innovation; notwithstanding which, the next year he received such express orders from the emir on the subject, that he durst not disobey; and prayers were preferred for the caliph of Bagdad in the mosques of Cairo. It is not known whether Al Aded was alive when this change took place, but it is certain he did not long survive it. His death was followed by the total extinction of the Fatemite caliphat, after it had subsisted in Africa two hundred and seventy-one years; seventy of which were spent in Cairoan, and the rest at Cairo.

A. D. 1169.

No sooner was Saladin informed of the death of Al Aded, than he took possession of the palace, and of the immense treasures contained in it; and ascending the throne of Egypt, became the founder of the Aayabite

A. D. 1170.

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dynasty, which was so denominated from the name of his father. Saladin, though now arrived at the height of power and greatness, was nevertheless under the necessity of acting with much circumspection and prudence, both with respect to the jealous Nuroddin and to the Egyptian Mahometans, who being Fatemites, could not be supposed easily to acquiesce in such a change of government. The emir of Damascus, however, who had been offended at the neglect and refusal of Saladin to comply with some of his demands, and was preparing a powerful armament with full resolution of invading Egypt, died suddenly, to the great joy of Saladin and of the Egyptians.

Saladin, who was now freed from the apprehensions of so powerful an enemy, assumed the title of sultan or sovereign of Egypt, and was acknowledged in that capacity. The zeal of the Egyptians, however, for the Fatemite descendants, was not entirely extinguished, and an insurrection broke out against the new sultan, which was headed by the governor of Upper Egypt. This revolt was followed by a desperate engagement, in which great numbers of the insurgents were slain, and the victorious general of Saladin returned in triumph to Cairo. About the same time also, the sultan obtained very considerable advantages over the Christians, whilst they besieged the city of Alexandria with a numerous fleet and army, under the command of William the second, king of Sicily. He marched a powerful body of troops against them with such speed, that the unexpected approach of his forces diffused a panick and surprise in the Christian army; and William found himself under

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the necessity of abandoning his camp with the greatest precipitation and confusion, and of leaving his military engines, stores and baggage, to the possession of the enemy. The year following, he was still more successful; and having reduced the strong capital of Damascus, he made himself master of several other considerable fortresses and cities in Syria.

Soon after, however, Saladin experienced a reverse of fortune in that country, during which period his Egyptian subjects were greatly alarmed at the sight of a powerful fleet and armament of the Christians, which appeared in the Red Sea, and seemed to threaten the cities of Mecca and Medina with instant destruction. The news of this expedition no sooner reached the city of Cairo, than the brother of Saladin, who had been appointed viceroy of Egypt, during the absence of the sultan, caused a fleet to be equipped and manned with all possible dispatch, the command of which he bestowed on his governor of marine, called Lulu, who was a brave and experienced officer. This commander soon came up with the enemy, and a dreadful battle immediately ensued, in which both sides fought with the greatest obstinacy and bravery. The engagement, however, at length terminated in favour of the Mahometans, who sunk many of the enemy's ships, made a terrible slaughter of the Christians, and took a great number of prisoners, all of whom were immediately put to death. This contest proved extremely fatal to the Franks, who never ventured a similar attempt, and the Egyptian viceroy and admiral obtained immortal praise among the Mahometans, not only for their seasonable attack of the enemy, but even

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for their barbarous and inhuman treatment of the Christians who fell into their hands.

The reign of Saladin has been rendered famous in the history of Europe, principally by the crusades, which supply the silence of the former respecting his warlike exploits, and those of the sultans of Egypt during that period. He possessed himself of Nubia; and as he was the founder of his own monarchy, so he left it in a more flourishing condition, than it ever afterwards enjoyed under any of his successors. He died at Damascus in the twenty-fourth year of his reign; and his death, whilst it filled the Mahometans with inexpressible sorrow, excited real joy in the minds of Christians, to whom he had always been an irreconcilable enemy, and a dreadful scourge. A. D. 1193.

Al Afdal, the eldest son of Saladin, who succeeded his father in the kingdom, was of a very opposite character and temper, and possessed of no virtues which could inspire his subjects with either love or fear. He gave himself up entirely to pleasure, and indulged in every kind of dissipation and debauchery. This conduct rendered him contemptible in the eyes of the people, and occasioned that general defection which happened at the beginning of his reign, in several parts of his dominions, and especially in Egypt. Al Aziz, his brother, a prince no less vicious and debauched than Al Afdal, was no sooner returned from assisting at the funeral of his father, than he was surrounded by the grandees of Egypt, of which he was viceroy; who knowing his ambitious and aspiring views, exhorted him, with one voice, to assert his right to the throne by force, and to pay no submission or

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allegiance to the new sultan. This advice, to which he was also prompted by his own inclination, Al Aziz immediately followed; and not satisfied with usurping the sovereignty of Egypt, he made preparations also for attacking his brother in his Syrian dominions. Al Adel, the brother of Saladin, joined forces with those of his nephew Al Aziz; and entering Syria together without encountering any formidable opposition, they besieged the city of Damascus, of which they made themselves masters; and the unwarlike Al Afdal, without one brave or generous effort to retain his liberty and kingdom, submitted himself to their clemency and authority. A. D. 1193.

On the death of Al Aziz, his son Almansur, then only nine years of age, was appointed to succeed to the vacant throne; and accordingly all the grandees of the kingdom took the oaths of allegiance to their new sovereign; but insisted that his uncle Al Afdal should be invited to assume the reins of government during the minority of the young prince. Al Afdal was in Syria when the news of his brother's death, and of his being invited to the regency of Egypt, was brought him. He immediately, therefore, departed for Cairo, and on his arrival was received by the people with loud and repeated acclamations, and assumed the regency of a kingdom, which he had formerly governed. A. D. 1198.

No sooner was Al Afdal acknowledged in his new office and dignity, than he formed designs for supplanting his nephew in the kingdom. Whilst, however, the regent was projecting schemes for insuring the success of this unnatu-

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ral usurpation, a more dangerous design was in agitation, of which neither he, nor the young prince, had the least suspicion. Al Adel, the brother of Saladin, on whom that sultan had bestowed several provinces and governments in Syria, Mesopotamia, and other countries, beheld with secret satisfaction his two nephews, Al Afdal and Al Aziz, weakening each other by their mutual wars and contentions; and though, under the specious pretence of tenderness and affection, and a desire of reconciling them to peace and amity, he had rendered assistance to both in invading each other's dominions, he, nevertheless, acted with the sole view of seizing and securing their possessions to himself, at some favourable juncture. He had already obtained Damascus; and was making preparations for the invasion of Egypt, with no less speed, than probability of success; whilst Al Afdal, wholly engrossed with his own designs, and unprepared for opposing those of his uncle, afforded him the opportunity which he had long desired. Accordingly Al Adel, led his army into Egypt without opposition, and appearing before the walls of Cairo, which he found defenceless, and in no condition to sustain a siege, obliged the city to surrender in the space of eight days. He then compelled the regent to sign a treaty in the name of Almansur, by which the kingdom of Egypt was ceded to Al Adel, and Al Afdal retired into certain provinces awarded him by the conqueror. A. D. 1199.

Al Adel having thus secured to himself the full possession of the kingdom, deemed it the wisest and most prudent method to govern Egypt for some time in the name of Almansur,

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and to act as regent during his minority, in order that the grandees of the nation, who had taken the oaths of allegiance to the young prince, might not be induced to raise any insurrection or opposition against him. His generosity and their gratitude, however, soon convinced him, that he had nothing to fear on that account, and that he might safely and without hesitation assume the sovereignty. But in order to declare the lawfulness and expediency of such a measure, and that it might also appear in the eyes of the people as a duty of religion, he convened an assembly of Mahometan doctors who were induced, by gifts and promises, to give a publick sanction to his title of sultan of Egypt. After this award, Al Adel hesitated not to assume the appellation of sovereign, nor the people to acknowledge and obey him in that capacity.

During his reign, the emperor and clergy of Abyssinia sent ambassadors to the patriarch of Alexandria, requesting that he would consecrate them a new metropolitan, in the room of the late abuna deceased. The patriarch, however, delaying to execute his commission, the ambassadors applied to the sultan, and begged that he would interpose his authority in their behalf. Al Adel having received the letter and presents of the Ethiopian monarch, and being informed that a person proper for that high office and dignity was not to be found in the Egyptian monasteries, made choice of the bishop of Fuah for that purpose. Though this was contrary to the rituals of the rigid Copts, he was consecrated to the office by the patriarch, and received in Ethiopia by the king and people, with the

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greatest marks of reverence and respect. He exercised his functions in Abyssinia, for some time, to the great satisfaction of the church and clergy of that country; but having at the repeated importunity and solicitations of the empress consecrated her brother bishop of Auxuma, that young prelate assumed the authority of a metropolitan, and treated the abuna with the greatest disrespect and contempt. The empress's brother, moreover, carried his resentment so far as to send persons in the night to assassinate him; in consequence of which, the abuna, with much difficulty and danger, escaped out of that kingdom, and arrived in Egypt. This conduct of the Abyssinian court was intended to liberate them from the necessity of receiving their metropolitan from the patriarchs of Alexandria; which had been frustrated by the strenuous opposition of those prelates, during the reigns of the Fatemite caliphs; but the new sultan, by interposing his authority, occasioned those feuds and dissentions, which afterwards ensued, in Egypt as well as Abyssinia.

By the addition of Egypt to his other territories, the dominions of Al Adel were become so extensive, that he found it difficult to preserve his conquests and possessions. The Franks taking advantage of the absence of the sultan, who was employed in suppressing an insurrection in Mesopotamia, landed and made a dreadful irruption on the coast of Damietta, which seemed to threaten the safety and tranquillity of the whole kingdom. Finding, on their arrival in Egypt, that the country was destitute of forces, and in a defenceless con- A. D. 1209.

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dition, they besieged Damietta by sea and land; whilst another body of their army penetrated almost as far as Cairo, and having committed great outrages, carried off an immense quantity of plunder. Al Camel, one of the sultan's sons, who had been appointed governor of the kingdom during his father's absence, was compelled to retire and fortify himself in Cairo, and to leave Damietta to its own defence. The Franks finding the capital in a state of resistance, rejoined their other forces at Damietta; and being defeated in some fresh attempts on that place, they went on ship board, and sailed for Palestine.

Whilst the sultan was still in Mesopotamia, another embassy arrived from the emperor of Abyssinia, requesting Al Adel and the patriarch of Alexandria to send thither a new metropolitan, in the room of the late abuna, who had deserted them. To add greater weight to this embassy, rich and costly presents were bestowed on the sultan and the patriarch; in consequence of which, an abuna was appointed and consecrated, and dispatched to Abyssinia, with all convenient speed.

Al Adel was making preparations for some expedition, when a new and formidable armada, belonging to the Franks, appeared on the coast of Damietta, and besieging that place both by sea and land, spread an universal terror and consternation through the kingdom. This news so affected the sultan, harassed with fatigue and suffering from the infirmities of age, that he fell into a lingering disorder of which he died, in the seventy-third year of his age, and the nineteenth

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of his reign in Egypt. He was succeeded by his son Al Camel, whom he had frequently appointed to govern the kingdom during his absence. A. D. 1218.

This prince, however, ascended the throne in an unpropitious hour. By the death of Al Adel at Damascus, his brother Al Moadhem seized all the treasures and valuables in the palace, and obliged the chiefs of that city and kingdom to swear allegiance to him; whilst the treasury of Egypt had been nearly exhausted, to supply that of Syria, where the principal part of the army was stationed. The Franks not only closely besieged Damietta, but also made frequent and dreadful inroads into the country, and threatened its capital with fire and sword. These multiplied evils were likewise aggravated by the resentment and hatred of the Mussulmen towards the Christians settled amongst them, whom they denounced as the cause and promoters of these frequent and cruel incursions from Europe and Palestine. Such were the difficulties under which Al Camel laboured from the commencement of his reign, and which compelled him to adopt measures harsh and severe, and such as neither his courage nor sagacity could enable him to avoid.

In order to silence at once the loud complaints of the Mahometans against the Christians, he issued out an edict, by which the latter, clergy as well as laity, were obliged to contribute towards the support of the war, by rendering personal or pecuniary assistance. These exactions were heavier on the Melchites, on account of their friendship with the Franks, and readiness to join their forces, whenever an opportunity offered.

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The Jacobites also, though less obnoxious and suspected, were obliged to furnish vast sums of money. And the war had occasioned such an universal scarcity of corn and other provisions, that many were famished to death, others through despair put an end to their existence, and great numbers of the rich renounced their religion, and apostatized from Christianity, that they might avoid those heavy imposts.

In the mean time, the Franks besieged Damietta with such vigour and resolution, that notwithstanding the strong fortifications with which that city had been invested, in order to render it an impregnable bulwark against the frequent incursions of the Greeks, it was constrained to yield to the superior force and valour of the Christians, and to surrender at discretion. This circumstance greatly disheartened the Egyptians, and no less elevated the minds of the enemy, and both expected that the reduction of the whole kingdom would speedily follow. In this dilemma and distressful situation, the sultan applied to the emirs of Damascus and Aleppo for assistance, and was so fortunate as to form an alliance with those two princes, for the recovery of the places which had surrendered to the enemy, and the entire expulsion of the Franks. Accordingly, Al Camel having united his forces to those of his allies, marched to Damietta, which he besieged, and the Christians were obliged to agree to a capitulation, by which they consented to surrender the place, and to evacuate the kingdom. This treaty, and the recovery of that fortress, immediately restored peace and tranquillity; and the Franks, through the want of conduct and una-

A. D. 1220.

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nimity, lost a favourable opportunity of making themselves masters of Egypt.

Al Camel was afterwards very successful, and subdued several considerable cities and provinces in Syria, Palestine, and Mesopotamia, and committed the government of his Egyptian dominions to his younger son Al Adel, whom he appointed viceroy of the kingdom. He died at Damascus, in the twenty fifth year of his reign and the sixtieth of his age. He was sometimes embarrassed and tormented by the frequent quarrels among his Christian subjects, the Jacobites and the Greeks, who occasioned great disturbance, by the opposition of his brothers or relations, or by the seditious conduct and insurrections of the emirs of his kingdom. But his courage and prudence failed not to render him triumphant over all his enemies. Fond of literature and learning, he collected around him all the men of letters in his dominions, conversed with them on different subjects, and bestowed on them marks of his munificence and esteem. His death was universally lamented by all his subjects.

Al Adel, the younger of Al Camel's sons, who had for some time acted as viceroy of Egypt, was proclaimed successor to the throne of that kingdom, by the free and universal choice of the emirs and people. Nojmoddin, however, his elder brother, who was then at Damascus, settling the affairs of his Syrian dominions, entered into a treaty of partition with the sahebs, or kings of Abek and Emessa, by which he had Egypt assigned him. Assembling, therefore, a body of forces, he entered that kingdom, amidst the acclamations even of those Egyptians, who had been most

A. D. 1237.

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forward in electing and swearing allegiance to his brother Al Adel.

Nojmoddin was no sooner seated on the throne of Egypt, than reflecting on the caprice and inconstancy of the grandees, he endeavoured to give stability to his government, by means which depended not on the humour and authority of the emirs. For this purpose he increased the number of the Mamelukes, who were a body composed of Circassian slaves, vagabonds, and banditti, without country, friends, or relations, and who knew and acknowledged no other master than him by whom they were paid. Saladin, the founder of the Aayabite dynasty, in order to suppress and overawe the faction of the Fatemites, formed the stoutest and most courageous of these slaves into bodies of militia, to whom he intrusted the safety of his person, and the support of his throne. His successor followed his example; but Nojmoddin ventured not only to increase their number, but to introdnce them as guards into the palace at Cairo, and into other cities and fortresses of the kingdom; by which means the emirs were kept in subjection during the whole of his reign.

In the mean time, whilst he was thus employed in securing to himself the kingdom of Egypt, he was no less impatient in recovering possession of his dominions in Syria. Advancing, therefore, at the head of a body of Egyptian forces, he attacked and defeated the army of his competitor, assisted by the Franks and a great number of Knights Templars, which was followed by the reduction of Damascus, and the other cities of Syria. The Franks, who were greatly alarmed at the power and success of the

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Egyptian sultan, made frequent and pressing solicitations to the states of Europe to send them fresh succours of men and money. Accordingly a numerous body of troops arrived under the conduct and command of Louis the Ninth, king of France. The first attempt of this monarch was to make himself master of the city and port of Damietta, the garrison and fortifications of which were at that time in no state of defence. The surrender of this place proved, as was expected, an effectual and speedy expedient for compelling the sultan to withdraw his victorious forces from Syria, that he might defend his dominions in Egypt. Nojmoddin was no sooner apprised of these proceedings, than he raised the siege of Emessa, which was then in a state of blockade, and marched with all possible haste to oppose the French monarch, and expel the Franks out of the kingdom. He died, however, on the way thither, in the fortieth year of his age, and the ninth of his reign.

Al Malek, the third son of Nojmoddin, A. D. 1249.
though at a distance from Egypt, was acknowledged sultan through the policy of a favourite concubine of his father, named Shajr-al-dor, who was equally celebrated for her good sense and courage as for her exquisite beauty. Having convened an assembly of the emirs and grandees, she made them sensible how necessary it was that a chief should be immediately appointed, when the French king was rapidly advancing with his troops towards the capital of the kingdom. In the midst, therefore, of confusion and intrigues Al Malek was proclaimed.

No sooner was the newly elected sultan in-

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formed of his appointment to the throne, that he hastened into Egypt, where having assembled a numerous army, chiefly composed of Mamelukes, he marched to oppose and repel the invading Franks. Louis, whom the number and appearance of the sultan's troops rather alarmed, thinking himself secure of victory if he could only engage the enemy in the plain, led his forces across a branch of the Nile, which divided the two hostile armies. This imprudent measure inspired the Egyptians with courage; and having attacked the Franks with great valour, they totally defeated the Christian army, and took many prisoners, in the number of whom was Louis, their king and commander, A. D. 1250.

This victory, which ought to have secured Al Malek on the throne, was the cause of his deposition. The numbers and success of the Mamelukes rendered them insolent and assuming, and they wished to impose laws on the sultan relative to the ransom of the prisoners. Their pretensions he firmly resisted, and was so imprudent as to hint, that he intended the dissolution and dismissal of that insolent body of men. The emirs, who were the chiefs of the Mamelukes, were informed that Al Malek was proposing a treaty of peace and alliance with the French monarch and other Christian princes, on condition that they would assist him with their excellent and well disciplined forces, in reducing to subjugation the factious and rebellious corps. This being communicated to the soldiers by the chiefs, an alarm was instantly diffused through the whole body of the Mamelukes, and the revolt became general. The

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young prince, who went forth to appease the people, and quell the insurrection, was wounded by Roenoddin, one of the emirs. Al Malek, therefore, sensible that his presence tended only to exasperate the insurgents to a higher degree of fury, and to expose himself to danger, sought refuge in a wooden tower, erected on the banks of the Nile. Thither the enraged soldiery pursued him, and set fire to his retreat. The tower being soon in a blaze, the sultan jumped into the river, and endeavoured to save his life by swimming, but was pierced by their arrows in the stream, and expired. A. D. 1250.

The succession to the throne occasioned new scenes of riot and confusion. The insurgents first invested with supreme authority the artful concubine, who had procured the crown for Al Malek, and caused her to be acknowledged sultaness of Egypt; but being afterwards ashamed to see themselves commanded by a woman and a slave, they proclaimed Al Moez, one of their principal emirs; and soon weary of his government they deposed him, and felt some remorse that they had secluded the Aayabite family from their sovereignty and inheritance. They therefore made diligent search for and discovered a prince of that race, who, being only six years of age, was extremely proper for their purpose, since the principal emirs might still govern under the cover and sanction of his name. The Aayabite family, however, was soon after deprived even of all nominal power or interest in the kingdom. Al Moez, the deposed Mameluke sultan, by the address of Shajr-al-dor, whom he had married, became sufficiently powerful to reinstate himself in the sovereignty, and he be-

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came the founder of a new dynasty *. The Mameluke sultans were afterwards destroyed by Selim the Second, emperor of Constantinople, who defeated and afterwards hanged Toman Bey, the last of their princes. Selim was satisfied with abolishing the *monarchy* of the Mamelukes, and permitted their *aristocracy* to continue, on condition that they paid an annual tribute, were obedient in matters of faith to the mufti of Constantinople, and inserted the name of the Ottoman emperor in the prayers, and on the coin.

A. D. 1517.

Syria, the usual appanage of Egypt, being withdrawn, that country has rarely intermeddled with foreign affairs; and during the preeminence of the Ottoman power, it was one of the quietest and most submissive of the provinces. But since the Turkish domination appeared on the decline, the Mamelukes have increased, and become masters of all the riches and strength of the country. Ibrahim Kiaja was the first of the latter Mamelukes, who had the address to render himself master of Egypt. The pacha became a mere phantom, and the commands of the sultan vanished before him. At his death, his slaves were divided among themselves, but continued to give the law to others. At length, however, Ali Bey obtained a decided ascendancy over his rivals, and rendered

A. D. 1746.

A. D. 1766.

* The first Mameluke sultan, by employing his turbulent and seditious subjects in the invasion and conquest of Syria, reigned seventeen years; but none besides governed so long. The sword, the bow-string, poison, publick murder, or private assassination, was the fate of a series of tyrants, forty-seven of whom are recorded by name.

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himself complete master of the country. From that moment his boundless and insatiable ambition was fully apparent. No longer satisfied with the humble title of bey, he longed to assume the more honourable distinction of sultan of Egypt, and to throw off entirely the supremacy of the emperor. With this view he expelled the pacha, refused the accustomed tribute, and coined money in his own name. He commanded several vessels to be equipped at Suez, and manned with Mamelukes, which sailed to Gedda, and seized on that port; whilst, at the same time a body of cavalry entered and plundered the city of Mecca. The project of Ali by this expedition, was to render Gedda the emporium of the Indian commerce, and to oblige Europe to abandon the passage of the Cape of Good Hope, and substitute the ancient route of the Mediterranean and Red Sea.

Ali determining to commence his conquests, Syria presented itself as the first object, and every thing seemed favourable to his views: the Ottoman forces had sufficient employment in the Russian war; Shiek Daher in rebellion against the Porte, was a powerful and faithful ally; and the extortions of the pacha of Damascus disposing many to revolt, a favourable opportunity was afforded of invading his government. To the united arms of Ali and Shiek Daher, the towns of Jaffa and Rama, and all Palestine, surrendered; and Damascus was on the point of falling into their possession, when they were deprived of it by the treachery and ingratitude of a Mameluke of Ali, who commanded the army. Some time after the city of Said, belonging to Daher, being besieged by the Turkish forces,

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Ali and Daher marched to its relief with a body of seven thousand cavalry. At the approach of the enemy, the Turks, whose army amounted to three times the number of that of the Syrians, raised the siege and decamped northward of the city, where they took a position. The most important and regular engagement of the war here took place: the Turkish forces were entirely defeated, and Daher remained in the full possession of his territories. Ali soon after intended to return to Cairo. Daher agreed to render him assistance in the prosecution of his designs; and he had contracted an alliance with the Russians, who promised to favour his enterprise; but Ali departed to the capital without waiting for the Russian auxiliaries. On the road thither he was attacked and made prisoner by a body of Mamelukes, whom Mohammed Bey had posted in the desert for that purpose, and put to death soon after. Ali Bey, it is evident, projected the design of seating himself in the throne of the sultans, and he would have accomplished his purpose had his scheme been better conducted, or had he not suffered by the most horrible ingratitude. He was undoubtedly an extraordinary character; but he must not be ranked in the class of *great* men. He was possessed, indeed, of the seeds of noble qualifications, but want of culture hindered them from arriving at maturity and perfection. He was certainly animated with the desire of obtaining true glory, and this was never yet the portion of weak or vulgar minds.

A. D. 1772.

A. D. 1773. Mohammed Bey, who was confirmed in his authority by the death of Ali, displayed, during a reign of two years, the

baseness of a traitor, and the ferocity of a robber. Professing to be the defender of the sultan's rights, and the minister of his will, he took the customary oaths of allegiance and unlimited obedience, and remitted to Constantinople the tribute which had been interrupted for six years. To prove his loyalty, he requested permission of the Porte to declare war against Sheik Daher, to which he was instigated by motives of a private nature. He therefore marched an army into Palestine, and besieged Jaffa, which after some time capitulated. A few of the Mamelukes, however, entered the town; which they attempted to plunder; but the inhabitants defending themselves, a combat ensued. The whole army then rushed into the city, and all the inhabitants of whatever age, sex, or condition, were put to the sword. The ferocious and brutal conqueror caused a pyramid to be formed of the heads of the unfortunate sufferers, as a monument of his victory and triumph.

After the death of Mohammed, Mourat and Ibrahim Bey agreed to divide the command between them. The two confederates, however, soon experienced a formidable opposition in the adherents of the late Ali Bey, who secretly repining at seeing all the authority usurped by a new faction, and themselves entirely excluded, determined to shake off the yoke. They therefore united into one party, under the appellation of the House of Ali Bey, the chiefs of which were Hassan and Ismael Bey, who conducted their enterprise with such ability and secrecy, that Mourat and Ibrahim were compelled to abandon Cairo, and to

A. D. 1776.

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seek refuge in the Said, or Upper Egypt. But the latter being reinforced in their retreat by a great number of their slaves and adherents, returned to Cairo, routed their enemies, and in turn expelled them the city. Mourat and Ibrahim at length granted their opponents the possession of a district above Girga; but having
A. D. 1783. made some suspicious and hostile movements, another attempt to exterminate them was immediately resolved. In order to carry on the war, a contribution of five hundred thousand dollars * was imposed on the commerce of Cairo, and the bakers and other tradesmen were compelled to furnish their commodities under the prime cost. The baggage and stores of the army were conveyed up the Nile in boats: and Mourat marched for the Said, with his cavalry, along the banks of the river. Many of the exiles, at the sight of the troops, immediately dispersed, and others surrendered to the enemy; but Hassan and Ismael disdaining to capitulate, retreated towards Assuan, with two hundred and fifty horse. Having posted themselves very advantageously among the rocky precipices of the cataract, Mourat found it impossible to force them and therefore returned to Cairo; and the exiles regained their former station.

A. D. 1798. On the first of July, the French landed an army of 40,000 men in Egypt, under the command of General Bonaparte, one of the most daring and successful commanders that modern times have produced. Whether

* One hundred and nine thousand, three hundred and seventy five pounds sterling.

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this expedition was undertaken by the French with the sole design of subduing that country, or of attempting to direct their arms by the Red Sea, and thus reach the British possessions in India, is not certainly known, but the latter opinion generally prevails. The town of Alexandria was the first object of the French commander, which he took by assault, after putting to flight the Arabs and Mamelukes who defended it, and of whom he killed about three hundred. Having entered the city, Bonaparte assembled the Turkish chiefs, and explained to them the motives of his visiting Egypt, which he stated to be the deliverance of the country from the tyranny and usurpation of the beys, who were equally the enemies of the Porte and of the French people; and having required from them an oath that they would neither injure nor betray him, he permitted the greater number to retain the places which they occupied. Having continued three days in Alexandria, to render the organization of the city complete, of which general Kleber was left in command, the French army commenced their march across the desert.

No sooner had the French landed in Egypt, than the wretched food, and still more wretched water, which alone could be procured—the sting of insects, the filth and misery with which they were every where surrounded, gave them a distaste for the country, and inclined them to think that it was still visited by the plagues of Pharaoh. But if the entrance into Egypt was not inviting, the march of the army across the desert, from Alexandria to Rosetta, completely filled up the measure of disappointment and

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disgust. Unaccustomed to the heat of a tropical climate, unused to traverse barren and sandy deserts, and unobservant of the orders which had been issued, the soldiers exhausted their provisions, or suffered them to spoil, before they reached the end of their journey. Rosetta, however, which made no resistance to the entrance of the French troops, terminated many of their difficulties. Having left a garrison in this place under the command of general Menou, and another at Rhamanieh, a town farther up the river, at the entrance of the canal of Alexandria, whither a column of the army had been detached at the same time with that to Rosetta, Bonaparte continued his march along the banks of the Nile towards Cairo.

Hitherto no obstacle of importance had presented itself to the French invader; but on the arrival of the army near Gizeh, Bonaparte found that Mourat Bey had assembled all his forces in the neighbourhood of a village called Embabeh, where he intended to dispute and oppose his farther progress. The Mamelukes amounted to ten thousand men, and fought with desperate courage; but the action, though bloody, was neither long nor doubtful. Part of the army of the Mamelukes was either exterminated by the sword, or drowned in the river; the rest with Mourat Bey, retreated to Upper Egypt, and saved themselves by flight. This action, which was denominated the *Battle of the Pyramids*, convinced the French, from the obstinate resistance made by an inferior army, unskilled in European tacticks, that they had no ordinary enemy to combat and overcome. The spoils of the slain were, however, extremely valuable,

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as each Mameluke carried with him in his march the amount of his fortune, or his plunder.

In consequence of the event of this battle, Bonaparte was waited on by the principal inhabitants and magistrates of Cairo, which the army entered in triumph. The French commander immediately parted his troops into three divisions, one of which was sent under the command of General Desaix, to pursue the Mamelukes that had escaped into Upper Egypt; the second was left at Cairo; and with the third he followed Ibrahim Bey, who had fled so precipitately, that he could not be overtaken. Having returned to Cairo, Bonaparte employed himself in arranging the details of the administration of Lower Egypt; sent garrisons to Damietta and Mansoura; and established lazarettos to oblige every ship that came from suspected countries, to perform quarantine. He also commanded workshops to be constructed at Gizeh, for furnishing the different materials of the army; formed an administration for coining money; and published tables of the relative value of French and Egyptian currency.

Thus did the subjugation of Egypt appear to be complete; but a dreadful destiny awaited the fleet, which had conveyed thither this hitherto fortunate commander. On the first of August, the British admiral Nelson, who had received the command of a considerable number of ships, appeared off the mouth of the Nile, and made dispositions for attacking the enemy. The French fleet, which consisted of one ship of one hundred and twenty guns, three of eighty, and nine of seventy-four, besides others of lesser size, was at anchor in the bay of Aboukir. The ad-

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miral placed them as near the shore as possible in a strong and compact line of battle, flanked by four frigates and many gun-boats, and protected in the van by a battery. By one of those daring and skilful manœuvres, however, which distinguish the commanders of the British navy, the English admiral having penetrated with the half of his squadron between the French fleet and the shore, placed the enemy between two fires, and commenced the attack.

At sun-set the action began, and soon appeared to be in favour of the English. Both parties fought with great spirit and bravery. Brueys, the French admiral, was deprived of his life by a ball; and in the space of an hour after, his ship the l'Orient, took fire, and blew up with a dreadful explosion. This event decided the victory; but the French continued the engagement during the night, till almost every captain on board had perished. The approach of morning discovered their vessels immovable in the water, and in possession of the enemy. The English took nine sail of the line, and one was burned by order of her commander. This important victory, which will ever appear with lustre in the annals of history, destroyed the whole naval force of the French in the Mediterranean, insulated the army of Egypt from their country, and precluded all means of obtaining supplies from France.

Left entirely to the resources of his own invention, Bonaparte continued his civil and military operations with still greater activity. At Belbeis and Salahieh forts and redoubts were constructed, which might resist the attacks of the Turks on the side of Syria; and plans were pro-

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jected for the better defence of Alexandria and the city of Cairo. A national institute was established, some of whose objects of attention were the purification of salt-petre; the construction of wind and water mills, which served for the purpose of raising the water into cisterns, on account of its acquiring a brackish and disagreeable taste by lying on the ground, and also for the grinding of corn; the composition of bread; and a preparation of fermented liquors, as a substitute for wine; besides natural history, arts, antiquities, and other researches of science or literature. The shieks of different provinces were also convened, who discussed with calmness and dignity certain topicks of political economy. As the festival of the anniversary of the French republic happened at this period, these Egyptian sages joined in the celebration, which took place at Cairo with great pomp and solemnity. By such courteous and politick manners, Bonaparte endeavoured to obtain the esteem and confidence of his new allies, which a continuance of victories over the Beys and Mamelukes, their oppressors, seemed also to confirm. At this period, the forces of Ibrahim Bey, who had fled towards Syria, were defeated by a detachment of the army on the coast; and the troops of Mourat were attacked and put to flight by Desaix, near the pyramids of Saccara, in Upper Egypt.

But it having been rumoured at Cairo, that the grand Signor had declared war against the invaders of Egypt and the French nation, an insurrection broke out, in the first commotions of which general Dupuis, the commandant of the city, and several soldiers were massacred. The

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house of General Caffarelli was besieged and taken, and all that had defended it were immediately put to death. The French, however, recovering from their surprise and confusion, made a strong and speedy resistance to the insurgents; the cannon were pointed in every direction; and the Turks and Arabs, who composed the mass of the revolt, were put to flight and compelled to seek refuge in their mosques and places of worship. These they considered as safe and inviolable asylums, because the French had never presumed to enter them, from a regard to the religious usages and opinions of the people, to which the commander in chief had affected to be a convert, as his proclamations evince. Bonaparte summoned the insurgents to deliver up their principals in the revolt; but the Turks refusing, the mosques were forced, and every soul perished.

This revolt, which was fatal to the Arabs and Turks, served to confirm the power and influence of Bonaparte. The Egyptians were not concerned in insurrection; and the Greeks, who had hitherto remained neuter, joined the French. This was deemed by the General a favourable opportunity for publishing the declaration of war, made against him by the Ottoman Porte; and having secured the continuance of internal tranquillity, he prepared for extending his conquests, or, to use his own language, "for the further deliverance and regeneration of the eastern world."

England, however, could not suffer the establishment of such a colony in Egypt, so near and hostile to the East India territories, and had therefore combined with the Porte in a project

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of general attack, which was intended, if possible, to expel those new and dangerous neighbours from their conquests and usurpations. The preparations were made in Syria, and committed to the care of the pacha Djezzar, who was to traverse Asia Minor, and to attack Egypt with a powerful army. At the same time a strong diversion was also to be made towards the mouths of the Nile, and by the remains of the troops of Mourat Bey in Upper Egypt, united to the other hostile parties. Whilst Bonaparte was employed with the members of the Institute, in making surveys of the canal of Suez, of which vestiges were found still remaining, he was informed of the preparations and movements of Djezzar, whom the Grand-Signor had appointed pacha of Egypt. He resolved, therefore, to march into Syria with an army of about 13,000 men, and to attack the enemy before they had time to commence offensive operations.

During the absence of Bonaparte, General Dugua was charged with the command of Cairo; General Menou was stationed at Rosetta; and Adjutant-General Almeyras at Damietta, the fortifications of which he had orders to finish. General Marmont was intrusted with the command of Alexandria, which became daily of more importance, and was threatened both by the English and the plague. General Desaix continued with his detachment of troops in Upper Egypt, and endeavoured, by redoubled diligence and activity, to keep in awe the remains of the Mamelukes, and to prevent Mourat Bey from taking advantage of the expedition into Syria. In the mean time, Sir Sidney Smith, the British commodore, one of the most gallant of

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ficers of his age, being informed of the first movements of the troops under Bonaparte, endeavoured to retard the General by the bombardment of Alexandria, which, however, injured the French no farther, than by destroying two of their transports.

During the time of the expedition into Syria, which completely failed, chiefly owing to the skill and bravery of Sir Sydney Smith, symptoms of revolt were manifested in several parts of the country; parties of the Mamelukes, dispersed and driven into the western deserts, had entered the provinces of Lower Egypt, and endeavoured to excite the Arabs against the French. In order, also, to divide the attention of the enemy, and to give more confidence to the insurgents, the English dispatched admiral Blanket up the Red Sea with a few ships of war, some of which approached Suez. Acts of rigour and severity were exercised on the promoters of the revolt; villages were burned to suppress the sedition; and the presence of Bonaparte again completely re-established order and tranquillity. No sooner was the commander in chief returned into Egypt, than he immediately applied himself to repair the losses sustained by the army in the Syrian expedition; and in the space of three weeks, the different corps were completed, and the troops in a condition to undertake new operations, and to face the enemy.

In the mean while, Sir Sydney Smith, pursuing with ardour the execution of the plan of campaign projected against Egypt, found an increase of zeal and activity on the part of the Ottomans, after the French had been defeated and repelled before St. John d'Acre. Seid Mus-

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tapha Pacha assembled at Rhodes the troops destined for the attack of Alexandria; European officers were appointed to direct the details of this enterprise; and the combined English and Turkish fleets sailed for the coast of Egypt. The movements of the Mamelukes and Arabs indicated the projects of the allies, and the approach of their armament. Bonaparte was in pursuit of Mourat Bey, near the pyramids of Gizeh, when he received intelligence from Alexandria, that a Turkish fleet of one hundred sail had anchored in the road of Aboukir, from which the Turks had landed three thousand men, with artillery, on the shore of the peninsula, and carried the fort by storm. All the generals commanding detachments of troops, which were in motion, were ordered to march towards the place of landing, and to make Rhamanieh the place of rendezvous, where the army soon after assembled.

Having attacked and obtained possession of Fort Aboukir, the Turks began to intrench themselves, and to form magazines. Their force, which increased daily, was estimated at 15,000 men, and they appeared to be waiting for greater reinforcements, and for the junction of Mourat Bey, in order to invest the city of Alexandria. Bonaparte perceiving that the enemy intended to fortify and maintain themselves in the peninsula, determined to attack them; and having marched his troops to the wells, between Alexandria and Aboukir, and received information respecting the position of the Turks, formed his plan of engagement. Mustapha Pacha defended the entrance of the peninsula by two lines of troops, and by intrenchments, which were still

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imperfect. The centre of his forces occupied the redoubt, which had been taken from the French at the moment of landing, and since converted into an intrenchment.

The attack of the French was desperate and dreadful. By a skilful manœuver, two thousand Turks were dislodged and surrounded, and perished by the fire of the enemy, or were drowned. After suffering various repulses, the French seizing the moment, when the Turkish forces sallied from their intrenchments, attacked the redoubt and carried it. In vain did Mustapha Pacha endeavour, by every possible effort, to rally his troops, which were now forced on every point. The Turks fled on all sides, and threw themselves into the sea; the greater part could not reach the vessels which were too far distant, and perished in the waves; the remainder of the army, with Mustapha Pacha, was surrounded and made prisoners, with the exception of only two hundred men. The fort of Aboukir, after a bombardment of eight days, surrendered to the enemy; and the son of the pacha and two thousand men threw down their arms, and were made prisoners of war. This victory over the Turks was attended with considerable loss to the French, who had a great number killed and wounded.

The interior of Egypt was now entirely tranquil; the places, the forts, and the batteries on the coast, were well armed and abundantly provisioned; and those kinds of defence might be still rendered more perfect, before Sir Sydney Smith could be able to make new preparations, and to organize the different troops from Salonica and the Dardanelles, for another invasion

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of the country. Bonaparte weighing these matters maturely, and being informed of the state of Europe and France at that period, left a letter containing the nomination of Kleber to the chief command in Lower, and of Desaix to that in Upper Egypt, and secretly sailed for the French coast. In the directions given, however, to General Kleber, he was instructed to continue the negociations with the Ottoman court, which Bonaparte had himself commenced; and which argued, that the commander in chief did not consider Egypt as tenable, after the destruction of the fleet, and the absolute nullity of the French marine.

After various conferences and correspondence with Sir Sidney Smith, the British commodore and plenipotentiary, it was agreed that the French army should embark with arms, baggage, and effects, and be transported to France, as well in its own vessels, as in others furnished by the Porte. In this mode, so inglorious for the French arms, and so little honourable for those who planned the expedition, was this celebrated conquest of Egypt about to terminate; and what aggravated the misfortune was, that the English, their rivals, would thereby obtain possession of that country. This treaty was signed at El-Arisch. It had not been doubted but that the English court would accede to the terms agreed on, though the instructions received and transmitted by Lord Keith were entirely adverse. The grand vizier, by virtue of the convention, had been put in possession of most places in Lower, and of all in Upper Egypt, and required that the French should also deliver up the citadel of Cairo. Kleber, however, not only re-

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fused, but notified to the grand vizier his determination to resume hostilities, for which he prepared his troops, by reading to them the propositions of Lord Keith. The French army partook of the indignation of their general; and both forces being drawn out in order of battle, a furious and dreadful engagement ensued. The Turks, however, were thrown into disorder, and their whole army, consisting of 40,000 men, betook themselves to flight in all directions; their camp was abandoned; and the rout became general. The Turks had eight thousand men killed or wounded, whilst the loss of the French, whose army amounted only to 15,000, was comparatively trifling. Kleber, having returned to Cairo, punished, in an exemplary manner, the cruelties and horrors, which, during his absence, had been inflicted on the friends and partisans of the French.

After the battle of Heliopolis, and the siege of Cairo, the French army was represented as surrounded with the most brilliant circumstances. Kleber formed the Greeks and Copts into battalions, whom he trained to the use of arms, and clothed in the uniform of his country. That general, however, was assassinated at Cairo, and Menou succeeded to the chief command. Much time, it is said, elapsed after the English army had been provided with necessaries for opening the campaign, before it arrived in Egypt; and it was not till the British minister sent positive orders to the general, that the expedition was undertaken. The Turks, however, who perhaps equally feared the success and the defeat of their allies, were in no haste to move in concert with them. A. D. 1801.

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At length the English fleet appeared in the road of Aboukir, and as soon as the wind was favourable, the debarkation of the troops under General Sir Ralph Abercromby commenced. The sailors rowed, standing, with incredible vigour, regardless of the fire of the French artillery, while the troops lay at the bottom of the boats. The French stationed on the shore, were compelled to retreat towards Alexandria and Rosetta; and the English proceeded to blockade the fort of Aboukir, which capitulated soon after. In the mean time, General Menou, who had been informed of the arrival and debarkation of the British forces, and also of the approach of the grand vizier on the side of Syria, collected his troops, and marched to meet the English army. Previously, however, to his reaching Rhamanieh, Generals Lanusse and Friant, with a small number of forces, had the boldness and intrepidity to engage the whole army of the opponents, consisting, as it is said, of 16,000 infantry, 2000 marines from the fleet, 200 horse, and ten pieces of cannon*. After an engagement in which the English lost 1,500 and the French 500 men, the latter retreated towards Alexandria, to provide for the defence of that city; and the former situated themselves with their right to the sea, near the Roman camp, and their left opposite to the point of lake Maadieh; and immediately began, with great activity, to fortify this position, by a strong line of redoubts.

* This amount of the troops is given by General Regnier; we know not how far he is correct in his statements of the English and French forces in his account of this campaign; but he is palpably partial to his own countrymen.

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The French troops having effected a junction near Alexandria, and the enemy being posted in a strong and fortified situation, it was determined to make an attack on their right wing with vigour and impetuosity. Accordingly, the forces under General Menou, consisting, as it is said, of 8,330 infantry, 1,380 cavalry, with forty-six pieces of cannon, having assembled before day-light at the advanced posts, marched to engage the English army. A false assault on the left was commenced whilst it was dark, and succeeded in attracting the attention of the English. General Lanusse, who commanded the left wing, immediately moved to engage the right of the English, where the most formidable attack was intended. Perceiving, however, that the brigade under General Valentine, who was directing his march towards the redoubt and the Roman camp, was checked by the heavy fire of the British forces, he hastened to the spot, rallied, and led them back to the charge. At that moment, he received a mortal wound; and the impulse with which he had animated the troops, immediately abated; and they were repulsed by the English. Several other attempts were made on the enemy's right, but with no better success, and the forces found it impossible to penetrate the English lines. In the centre also the French were every where repelled, and great numbers of them slain, or taken prisoners.

After the failure of this first attack, the dispersion of the troops, and the loss of general Lanusse, the French became sensible that all farther efforts were vain and useless; because, previously to the commencement of the action, every expectation of success had been founded on

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the effects of a first assault. The English, convinced that the principal attack was directed against their right, marched their reserve to its support. General Menou then ordered the cavalry to charge the enemy, when a most dreadful carnage ensued. They penetrated to the second line of the British infantry and the reserve. The brave Abercromby, the English general, who was there with his staff, was mortally wounded. General Roize, the commander of the French cavalry, was killed; a prodigious number of officers and privates shared the same fate; and, when the broken corps retired in disorder behind the infantry, not one fourth survived of those who had charged. The destruction of the cavalry scarcely left any hope, and at length General Menou ordered a retreat; and the French, at eleven in the morning, reoccupied their position on the heights of Nicopolis.

This battle seems to have decided the fate of Egypt, as well as the remaining objects of the war. Six thousand Turkish troops arrived soon after in the road of Aboukir; and the grand vizier's army passed the desert. Rosetta and Rhamanieh successively fell into the hands of the English; and the French were deprived of all but a few of the most inconsiderable places. The English invested Gizeh, on the left bank of the Nile; while the vizier pressed Cairo on the right. A bridge of boats was erected over the river at Chobra, by which means a communication was kept open between the two besieging armies, and the position of the French became extremely difficult and dangerous. A suspension of arms was proposed, in consequence of

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which a treaty was signed, that the garrison of Cairo should embark with their arms, artillery, and baggage, and be conveyed to France in English vessels. Alexandria, however, continued to hold out against the English and Turkish forces, till the entire consumption of its provisions, when General Menou sent to request a cessation of arms for three days; during which period a convention was signed, by which the same terms were obtained as those granted to the garrison of Cairo. The French troops accordingly embarked, and some of the vessels quitted the coast of Egypt, about the same time that the preliminaries of peace were signed between France and England, by which this province was restored and guaranteed to the Turks, its former possessors.

CHAP. IV.

History of Abyssinia.

THE extensive empire of Abyssinia is known by various names in different nations; but the inhabitants call it Itjopid, or Ethiopia. It extends from six degrees thirty minutes to twenty degrees of north latitude, and from twenty-six to forty-five degrees of eastern longitude, and is bounded on the north by Nubia, on the east by the coast of Abex, on the south by Alaba and Ommo Zaidi, and on the west by Gorham and Gingiro. It is believed that this country was the ancient kingdom of Saba, and that it was formerly governed by women in preference to men. Of those one is famous in

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history, who paid a visit to Solomon, and afterwards established in her kingdom the religion of the Jews. Christianity was probably founded in Abyssinia, in the fourth century, where it still prevails, but mixed with many Jewish rites. The religion is exactly similar to that of the Copts. The nominal head of their church is the patriarch of Alexandria, but the abuna is generally considered as the patriarch of Abyssinia.

This empire has been dismembered of twenty-eight provinces, through the incursions of its neighbours, who have considerably reduced it. These losses evince the weakness and unwarlike nature of the people, the negligence or incapacity of the emperors, and their want of ability to call forth the resources of so extensive and fine an empire. The Galla are its greatest enemies. It has been conjectured, that they are descendants of those Jews transported into Assyria by Salmanazar, to Babylon by Nebuchadnezzar, or banished by Titus and Vespasian into Ethiopia. Tradition says, that they came from Palestine; and Mr. Bruce seems inclined to think that their ancestors fled before the face of Joshua, after he had invaded Canaan and burned Jericho.

"The Gallas certainly pay adoration to the moon, especially the new moon, for of this I have frequently been a witness. They likewise worship certain stars in particular positions, and at different times of the year, and their religion appears to partake of Sabaism. They all believe that there will be a resurrection from the dead, that they shall rise with their bodies, and enter into an unknown state, which, however,

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shall be more perfect than the present, and where they shall neither suffer grief, sickness, nor any kind of trouble. They have very obscure and imperfect ideas of future retribution and punishment; but conceive that their reward will consist of a moderate state of enjoyment with the same family and the same persons with whom they lived on earth. Polygamy is permitted among them; but the men are generally content with one wife. The love of their children seems to obtain a speedy and complete ascendancy over passion and pleasure; and forms a striking and noble part of the character of these savages, which ought not to be forgot*."

The Gallas always fight in families, whether against one another or a common enemy. They are reputed excellent soldiers for a surprise, but possess not constancy nor perseverance for sustaining a second attack. They will accomplish incredible marches; swim the deepest rivers, by taking hold of the tails of their horses; do much injury in a short time, and seldom return the same way. They are very serviceable as light-horse for a regular army in an enemy's country. They never give nor ask quarter; and the report of their cruelties has made such an impression on the Abyssinians, that they seldom or never withstand the first attack of the Gallas. They have a king or chief, whom the western Gallas call "lubo," and the eastern "mooty." This commander allots to each their scene of murder and rapine; but always orders them to return with speed, lest the body of the nation should have occaison for

* Bruce's Travels.

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their assistance. All the tribes of Gallas surround Abyssinia from east to west, and make continual incursions into that country, which serves them as a pallestra, or place of exercise. This empire would have been destroyed by them long since, had they not been often engaged in civil wars among themselves, which afforded some respite and tranquillity to the Abyssinians.

Abyssinia lies entirely in the torrid zone, yet on account of the great rains, the forests, mountains, and rivers in this country, there are some districts of it which are as cool and temperate as Spain or Portugal. The vallies and sandy deserts, however, are extremely hot and scorching, and insupportable to any other people except Abyssinians; and the difference of climate is very perceptible in receding from, or approximating to, the Red Sea. The winds here are violent and impetuous; the thunder and lightning, awful, alarming, and dangerous; and the rain falls like torrents of water: during the season of these meteors, the air is unwholesome, and infected with a pestilential kind of disease. The moisture and heat, those valuable means of fecundity, cover their meadows with grass always renewed, and their trees with blossoms and fruits at the same time. The soil produces wheat, barley, millet, and other grain; but the principal corn in this country is called *teff*; which is small and slender, and becomes nutritive and palatable when made into bread. A plant grows in Abyssinia which possesses a singular virtue, by the touch and smell of which all venomous creatures are thrown into a state of torpor and insensibility. This plant is so much the more beneficial, as there are serpents that

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have a large mouth, which they open to a prodigious extent, and inhale a great quantity of air: this being retained for some time, they expel it in such force, and in such abundance, that they can poison and destroy at the distance of several paces.

There is scarcely a country that produces greater abundance or more variety of animals than Abyssinia. Their oxen are of such prodigious size, that they have been mistaken, at a distance, for elephants; and one of their horns is capable of containing more than ten quarts. But besides these large oxen, which are fattened for slaughter, they have others intended for labour and carriage, the horns of which are soft and flexible, and hang down like a broken arm. The horses of Abyssinia are remarkably beautiful and well made: they are generally used in war, and are very fleet. The elephants remain in a wild state, and are extremely destructive to the corn and grain. Their plains are also ravaged and laid waste by the rhinoceros, as well as by lions and tigers. The hunting of the rhinoceros forms a considerable part of the amusement of the Abyssinians. Hyænas abound in Abyssinia, and exceed the sheep in number. Some of the towns are full of them, where, from the commencement of darkness till the dawn of day, they seek the different pieces of slaughtered carcases, which this cruel and unclean people expose in the streets without burial, and who firmly believe that these animals are Falasha, or Jews, from the neighbouring mountains, transformed by magick, and come to eat human flesh in safety. The hyæna, accustomed to human flesh, walks about boldly in the

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day-time, and attacks man wherever he finds him, whether armed or unarmed, but always chooses the mule or ass in preference to the rider.

The crocodile and the hippopotamus abound in the Nile. The former of these amphibious animals is well known; but the latter is almost inaccessible, and is only discovered by the havock and destruction it occasions. The creature is nearly almost as large as the elephant, and, like it, is armed with tusks. It has obtained the appellation of the sea-horse, though it partakes more of the nature and quality of the ox. It is much bolder in the water than on land, and will attack boats and barges, and frequently overset them. It tears and devours not so much for the sake of food, as to glut itself with blood; and leaves the carcases for other voracious creatures. When it roars, the earth trembles. It is commonly in the water during the day, and on land in the night. It avoids the sight of an armed man, and is terrified at fire-arms; but the female, when with young, is extremely dangerous. The male associates with several; and, like the domestick cock in his circle, seems attentive and jealous, and will not suffer a rival.

The torpedo, or cramp fish, is frequently caught in the lakes and rivers of Abyssinia. It is affirmed to be of such a nature, as to cause a chilness or numbness in those who touch it; for which reason it is employed in medicine, and applied in cases of fever, as if to allay the heat, and render the disease torpid. The *pipi* is a singular kind of bird, which, by wonderful instinct, will direct the sportsman to his game, and never leave him till he has obtained his object; but he must be careful to go armed, as it

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will sometimes lead him to some fierce wild beast, or dangerous creature. This bird chiefly lives on the blood or flesh of those animals which are thus killed by its direction. The *morock*, or honey-bird, is said to enable the natives to discover where the bees have deposited the fruits of their labours, some of which is found in small holes and caverns of the earth; but, adds Mr. Bruce, "I cannot for my own part conceive, that in a country where so many thousand hives are kept, there was any use for giving to a bird a peculiar instinct, or faculty, of discovering honey, when at the same time nature had deprived him of the power of availing himself of any advantage from the discovery; for man seems in this case to be made for the service of the morock, which is very different from the ordinary course of things; man certainly needs him not, for on every tree, and on every hillock, he may see plenty of combs at his own disposal. I cannot then but think, with all submission to these natural philosophers, that the whole of this is an improbable fiction; nor did I ever hear a single person in Abyssinia suggest, that either this or any other bird had such a property *."

This country is frequently ravaged and desolated by clouds of locusts, which occasion famine by devouring the plants and blades of grass, and pestilence by the putrefaction of their dead bodies, which cannot all be burned or interred. The Abyssinians, however, have found means to convert these insects into a kind of food. They are eaten fresh, or dried and re-

* Travels to discover the Source of the Nile.

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duced to powder, of which a paste is afterwards made, and their meat is said to be agreeable and wholesome.

The Jews have been settled in this country from time immemorial. There are also many Mahometans and Pagans. The religion of this latter people is very little known, but consists rather in superstitious rites and ceremonies, than in the adoration of idols. The Christians are the most numerous in Abyssinia. Among such a variety of people, a proportionate variety of languages may be expected; and, in fact, every province, and almost every district, has its own particular dialect. The court language consists of a mixture of almost all those of the empire; and is neither deficient in copiousness nor melody of expression. The Ethiopick style retains its ancient dignity, being not only used in all their religious and learned books, but also in their laws and records *.

If we except those Ethiopians who, in the time of Augustus, were considered by the Romans as disagreeable and ugly, the Abyssinians are in general well proportioned. They are of a tall and majestick stature; are rather brown than fair; have large and sparkling eyes; noses more high than flat; thin lips, and very white teeth. They are of a sober and temperate disposition, and naturally incline to virtue and piety. They seldom quarrel with each other; but when that happens, in the first returns of reason they refer the decision of the matter to an arbiter, or to the ruler of the place. The administration of

* The geez, or language of the shepherds, was only retained in writing; and the sacred scriptures being in that tongue, prevented the entire disuse of it. *Bruce.*

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justice is neither tedious nor complex. Every one pleads his own cause; and when judgment is once given, they faithfully observe the decree without murmur or appeal. They are very affected in their manners, and fond of dress. The women are permitted to appear abroad, and visit their friends and relations. The wives of persons of quality lay their inclinations under no restraint, though their husbands are much displeased with their conduct; but those of inferior rank are generally faithful and true.

"Although," says Mr. Bruce, "the Jesuits have told us a great deal respecting their marriage and polygamy, yet nothing may with more safety be averred, than that there is no marrying in Abyssinia, unless that which is contracted by mutual consent, without any form, and subsisting only till dissolved by dissent of each other, may be so called*." When a separation takes place, the children are divided between them. One woman may probably have six or seven husbands successively.

Their dishes are excellent, and of various kinds. They have neither wine nor cyder, though they might make an abundance of the former. Their usual beverage is hydromel, which is a mixture of honey and water, brought to a state of fermentation. At a banquet in Abyssinia, we are told, that a cow or bull is brought to the door of the room, where the company is assembled; and the dew-lap being cut so deep as to arrive at the fat, a few drops of blood are sprinkled on the ground. They then penetrate the skin, on the back of the beast, and

* Bruce's Travels.

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on each side of the spine, and strip off the hide of the cow or bull half-way down its ribs. All the flesh is then cut off the buttocks in solid square pieces, and eaten raw with teff bread; and the animal continues alive till nearly the whole is consumed. The men are fed by the women, who having wrapped the meat and bread into the form of a cartridge, thrust it into the first person's mouth they find open and empty, and which from its bulk is in danger of choking him. This is considered as a mark of grandeur; and the greater a man would appear, the larger piece of flesh and bread he will take into his mouth. Besides, the more noise he makes in eating, the more polite he is thought to be. They never drink till they have finished their repast.

They were till lately unacquainted with the tools employed in different arts; and for them, as well as for the knowledge of using them, they were indebted to the Jesuits. When, therefore, they who had never before seen one stone placed above another in a regular manner, beheld a building with high stories, they were astonished at the sight, and called it a house upon a house. Notwithstanding their paucity of tools, they had cloth, stuffs exceedingly well woven, and jewels of the neatest and most curious workmanship. The Turks and the Galli, who keep their frontiers in a continual state of blockade, would prevent the Abyssinians from travelling into foreign countries, even if they had such an inclination. They are also unwilling that the entrance into Abyssinia, should be opened. The Jews, Arabians, and Armenians, are their common merchants or brokers; and

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they depend on factors for disposing of their merchandize in exchange, which is seldom in favour of themselves. Silks, brocades, velvets, tapestry, carpets, and other costly stuffs are brought by the Turks by the way of the Red Sea, and exchanged for gold-dust, emeralds, and valuable horses, together with skins, furs, leather, honey, wax, ivory, and abundance of superfluities. Notwithstanding, therefore, the productions of the country, Abyssinia is still poor.

They have neither inns nor publick houses for the entertainment of strangers, but, considering their extreme indigence, they are very liberal and hospitable. If an unknown person continue in a village or camp of the Abyssinians longer than three hours, the whole community is under the necessity of lodging and accommodating him at the publick charge. A stranger need only enter the first hut or tent he likes, and acquaint the owner with his wants, who immediately furnishes him with all necessaries and conveniences from the chief of the place. The women never have occasion for the aid of a midwife during the time of parturition: they bring forth with great facility, and suckle their children without trouble or embarrassment. Notwithstanding the various changes of their climate, from the extremes of sultry and burning heats, to the violent and continual rains and inundations which happen in Abyssinia, the people are remarkable for longevity.

This empire is equally fertile in mineral as in animal and vegetable productions. The Abyssinians possess mines of gold, but prudently conceal this treasure from strangers, and content

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themselves with what is brought from Nigritia and other parts, rather than hazard the subjugation and oppression of their own country. They gather, however, great quantities of that metal washed down by the torrents from the mountains, and which consists of large grains. Silver is more scarce among them; but they have mines of lead and iron, which are very valuable. But, unable to endure the unwholesome damps and vapours, to support the ground which is in danger of overwhelming them, or to drain off the waters which threaten an inundation, they work little in those mines, and are satisfied with the quantity of metal they find on the surface of the earth. Abyssinia is also supposed not to be destitute of copper and tin.

They dig salt from rocks in the shape of bricks, but of different sizes and weights; that which is on the surface of the rock is hard and solid; but in the internal parts of the mine it is extracted from saline springs, where it is soft till consolidated by the heat of the sun. This article, though very common, is considered as valuable; and every person carries a small piece of it, suspended in a bag, from the girdle. When two friends or acquaintance meet, they produce their bits of salt, and give them to each other to lick. The refusal of this compliment on either side would be considered as a gross affront, and an open declaration of some inward or private resentment, or, at least, as a mark of incivility. It is said, that the heat of the climate, which renders the mouth parched and dried, was the cause of this whimsical and disagreeable custom; but it would certainly be more cleanly and becoming, and at the same time

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sender speaking equally easy, if every one made use of his own salt in moistening his mouth, instead of licking that of another.

We have also been informed of a mode of receiving visits, which is still more singular and ridiculous than that of salutation, and which is related by a missionary who had been introduced at the court of a petty prince of the Gallas. "He (the king) was sitting," says he, "on the ground, in the middle of his hut, having his courtiers around him, each with a rod in his hand. No sooner had I entered, than the whole company were in motion, and exercised their rods upon me most unmercifully. I was obliged to betake myself to flight, and having reached the door, which was the established signal, they ceased to bastinade, and received me with many compliments." Being asked why they treat their friends with this ceremonial, who are invited and expected, they replied, "that this was done to teach and convince those who visited them, that there is no nation greater or braver than theirs, and that those who accost them may learn to humble and demean themselves before them."

The natural curiosities of Abyssinia are, the lofty and almost inaccessible mountains, in comparison of which the Alps and Appennines are mere hillocks. They are of very great service to this country, which, without those impenetrable barriers, would long since have become the possession of the Turks and Gallas, or other hostile nations. Whilst their awful and inaccessible summits seem to reach above the highest clouds, the vallies beneath appear to hide themselves in the lowest abysses of the

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earth. Some of those ridges exhibit the semblance of walls, towers, and cities; others, such a smooth and even surface, as renders them like mirrors; and some are so hollowed out by nature, as to resemble apartments, churches, and palaces. At the bottom of these mountains are steep precipices, where the torrents roll down great stones with a loud and tremendous noise; and on their summits are plains, where towns have been built. Some parts of these mountains have also been converted into prisons, where the first children of their kings, whose competition for the throne was apprehended to be productive of mischief, were kept in confinement, and languished in solitude and misery.

In these mountains, the beautiful rivers which water Abyssinia have their rise. Mr. Bruce's indefatigable labours have tended much to gratify the geographer and the philosopher relative to the source and progress of the Nile in Abyssinia. That learned and ingenious traveller found its rise in the country of the Agows, the spring of which is twelve feet diameter, and apparently surrounded with sods by the neighbouring people, who worshipped the river. In the midst of this eminence is the first fountain of the Nile, in which the water is clear and limpid, and is about three feet in diameter, and six feet in depth. The second fountain is less in diameter, but deeper than the first, and about ten feet distant, The third is about twenty feet west from the first. These several fountains, which are consecrated as altars by the natives, and from the foot of each of which issues a brisk rill, unite, and form one stream. Though the water is exposed to the scorching heat of the

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sun, and without any shade whatever, it is exceedingly cold, and extremely light and good.

The streams thus united run eastward, and after varying their direction due north, and receiving many subsidiary rivulets, which add to their strength and size, the river arrives at a mountainous country westward, where it descends a cataract of fifteen feet in height, and sixty yards in breadth. Proceeding forward, it joins the Jemma, about its own size, and passes through the lake Tzana, or Dembea, whilst it still preserves its stream in all its native colour and brightness. After a progress of various, and often contrary directions, it arrives at a confined situation, between the mountains of Begemder, and soon after reaches the famous cataract near Alata. This affords one of the grandest and most magnificent spectacles in the world. The noise of the Nile, precipitated over this dreadful cataract, resembles the loudest thunder, and may be heard at an almost incredible distance. "This was a sight," says Mr. Bruce, "so astonishing, so truly grand, that ages added to the greatest length of human life would not efface or eradicate it from my memory. It struck me with a kind of stupor, and a total oblivion of where I was, and of every other sublunary concern.*"

Below the cataract, the Nile runs in a narrow

* "But when rough crags and headlong cataracts receive his mighty force, mad that the rocks should impede his former uninterrupted course, he dashes his whitened waters up aloft, so as to obscure the face of heaven, and even the earth trembles with his waves. The mountains roar, and again the waves, foaming with rage, inundate the unvanquished waters in white." *Lucan.*

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channel between two rocks, with loud noise, and impetuous velocity. Here it assumes a south-eastern direction, and, after being increased by a number of tributary streams and rivulets, takes a course almost due north. These windings and sudden changes of direction, for thousands of miles, prevented its royal and philosophical pursuers from reaching its source. After passing along for many leagues, the Nile then forces its passage through an opening of the mountains which enclose the country of the Gongas, and precipitates its waters over a frightful cataract, whose height is not less than two hundred and eighty feet! What terror and amazement must seize the mind of the traveller, who beholds such an assemblage of waters dashed, with the sound of thunder, from such a dreadful and stupendous height, into a vast rocky base below, from whence in foam the precipitated billows rebound to heaven! Not here, however, the tortured Nile has rest: soon after, it is hurried over two other cataracts, being confined between the mountains of Dyre, or Tegla, where is found the fine gold of Sennar, which the natives call tibbar.

Directing its course close by Sennar, the Nile, after running nearly due north and south, turns eastward, and, when swollen to its greatest height, affords a prospect pleasing and delightful in these dreary and inhospitable regions. Rolling majestically along, it bends to the north-east, and uniting its waters with those of Taccazze, a large river, which also rises in Abyssinia, flows by a great and populous town called Chendi, which was probably at some period

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the imperial seat of the Candaces, queens of Ethiopia. Being joined soon after by the great river Atbara, the Astaboras of the ancients, it verges north for about two degrees, when suddenly turning west by south, it enters the kingdom of Dongola, and arrives at Mosche, a town and place of refreshment for the caravans, at the time they passed from Egypt to Ethiopia. Bending north-east, it meets with a chain of mountains, where is the seventh and last cataract, frightfully high, though not so tremendous as that at Alata, already mentioned. Having passed these cataracts, the Nile enters Egypt.

The lake Tzana, or Dembea, is by far the largest expanse of water known in Abyssinia. Its greatest breadth is thirty-five miles, and its length forty-nine. During the dry months, from October to March, the lake becomes less; but, after the rivers which surround it are full, it necessarily swells, extends itself into the plain country, and of course covers a much larger surface. In this lake are eleven inhabited islands, which were formerly used as prisons for people of distinction, or for a voluntary retreat. The reason why the Nile does not mix its waters with those of the lake, in its passage through it, which is a fact founded on frequent and indisputable observation, is the largeness and violence of its stream.

The March, another considerable river of this country, has its source in the Tigre, from whence it enters the sandy deserts of the Caffres, and precipitating itself down a cataract thirty cubits in height, buries itself in the

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ground. The Portuguese, however, by digging, found not only plenty of sweet water, but an abundance of excellent fish.

The government of Abyssinia has been always monarchical, and entirely despotick; and, though its origin and uninterrupted series of monarchs are very doubtful and uncertain, no period of time can be found in their tradition or annals in which those princes did not rule with arbitrary authority, and claim an absolute and indefeasible right over the lives and liberties of their subjects, as well in matters ecclesiastical as civil. There are no written laws to restrain the exorbitant power of the prince, or to defend and secure the privilege and property of the subject; and the clergy have been the only persons who have ever dared to oppose an effectual resistance to the unjust proceedings of the emperor. These princes boast that they are descendants of Menilek, or David, the son of the great Solomon, by the queen of Sheba; and, by virtue of this noble descent, they are called *naguhs*, and addressed with the title of *king of kings*. They also carry in their arms the lion of the tribe of Judah, holding a cross, with this legend inscribed: *The lion of the tribe of Judah has conquered.*

The respect which is paid to the emperor is similar to his title and dignity, and none of his subjects ever approach him, without exhibiting marks of the most abject submission and servility. He does not, indeed, conceal himself from publick view, like the eastern monarchs; but shows himself readily and frequently to his people. The emperor lives more in tents than in palaces; but these tents are as magnificent

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as palaces, while his guard forms a real army, and his court a pompous and splendid retinue. The whole camp appears like a vast, open, and regular city, in whose centre, or on some eminent part, is displayed the imperial pavilion, excelling all the rest in richness and beauty. The retinue of the emperor is augmented by the women, during military expeditions, to which they are a great incumbrance. When the camp breaks up, or removes from one place to another, even in time of peace those countries through which the army passes experience a real calamity, because the roads must be repaired, and provisions furnished and conveyed by the inhabitants, who are thus successively ruined throughout the whole empire. However surprising it may appear, the camp is divided into parishes, each of which has its own clergyman, with deacons, and other ecclesiasticks, who perform divine service, and instruct the youth in religion and morality.

Whenever an enemy is near, the army marches in close rank, and in the best order. The wings are extended, and the emperor, with his officers and guards, keeps in the centre. At other times, no regularity is observed, and only the sound of kettle-drums, and of other warlike instruments, intimates the approach of an army.

The crown of Abyssinia is hereditary, and must devolve on the posterity of Menilek, their first monarch; but the succession does not necessarily pass to the eldest. The emperor, if he thinks proper, can make choice of a younger son, whom he deems more worthy, or is more inclined to favour. This custom has frequently occasioned a jealousy and misunderstanding be-

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tween the young princes, and sometimes been the cause of civil wars; and, in all probability, gave rise to the practice of keeping all those princes who had a right to the throne confined upon the top of a mountain, where they are closely guarded, and no person suffered to come near them. Neither message nor letter can be conveyed to these unfortunate prisoners; and they are obliged to dress themselves in the usual garb of the common people, lest they should become proud and ambitious.

This custom, it has been said, was abolished by the indirect reproach of one of the king's sons. Having a fondness and partiality for this boy, who was only eight years of age, the emperor was sporting with him one day, when a courtier approached, and observed that the child was growing tall. No sooner did the young prince hear these words, than looking tenderly at his father, he said, "Have I become big enough to be sent to the mountain!" Affected by this moving apostrophe of his son, the emperor commanded the custom to be abolished, and obliged his council to swear that it should never be re-established. Mr. Bruce, however, found it still in force.

The ceremony of the coronation of their kings is grand and magnificent. Much of the performance consists in religious rites, such as reading the liturgy, and singing psalms and hymns suitable to the occasion. The grand almoner announces the monarch to the people, and informs them that he is made choice of to govern them. The duty of a sovereign is read and explained to the emperor, who takes an

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oath that he will discharge it with justice and moderation. He is then anointed by the metropolitan, who invests him with the royal robes, places a crown of gold and silver on his head, and puts the sword of state into his hands; after which he is saluted emperor of Abyssinia, and received by the people with loud and repeated acclamations. The king having assisted at divine service, and taken the holy communion, the ceremony terminates in acts of festivity.

The emperors, in imitation of Solomon, from whom they pretend to be descended, allow themselves the liberty of having a plurality of wives, and, like him, of different religions; insomuch that both Christianity and Paganism have been encouraged at the same time. From a regard to religion, however, those Pagan or Mahometan princesses have, in general, been instructed and baptized, previously to their becoming the wives of the monarch. As soon as the emperor has made choice of a young lady to be his wife, they attend the church together, and, having received the sacrament, return to the royal pavilion, accompanied by the whole court, in their richest attire. This ceremony being finished, the nobles and clergy are sumptuously treated, and the feast does not terminate till every thing is consumed which had been served up.

Of all these wives, the prince makes choice of one, whom he causes to be proclaimed empress, and who enjoys superior privileges. On the day she is to be installed Iteghè, she appears in the tent of the monarch, which she was not

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permitted to do before, and is seated on a couch near the imperial throne; and, upon a signal being made, one of the chaplains of the emperor enters the court, and proclaims the empress; after which the crown is put upon her head, but she is not anointed.

The Abyssinian emperors receive holy orders, and some of them have been consecrated priests, and officiated in that capacity; but with this restriction, that if by any means they shed the blood of man, they were immediately divested of their office. In general, however, the monarch confines himself to the deaconship, which is also granted to the nobles and great officers of the court, who assume these orders, that they may enjoy the privilege of the clergy; enter into the sanctuary; present the cross to be kissed; and, what is more than all besides, have authority and power in that body of people of which by ordination they form a part. The abuna's principal employment indeed is ordination. A number of men and children present themselves at a distance, and there stand from humility, not daring to approach him. He then asks who these are; and, being told that they are persons who wish to be deacons, he makes two or three signs with a cross, and blows with his mouth twice or thrice upon them, saying, "Let them be deacons." I saw once all the army of Begembder made deacons, who had just returned from shedding the blood of ten thousand men. They were drawn up as before described, and the abuna stood about a quarter of a mile distant from them. With this army were mingled about one thousand

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women, who, having partaken of the same blast and brandishment of the cross, were consequently as good deacons as the rest *.

In all matters, excepting those which regard the discipline of the church, to which he strictly conforms himself, the emperor enjoys absolute and uncontrolled authority over the lives and property of his subjects. He is the only sovereign of the several kingdoms and provinces of this extensive empire. He disposes of all the lands throughout his dominions, except in Tigre and Dembea, where are some noble and privileged families, whose properties and dignities, unless in case of rebellion, he never alienates from their ancient possessors. Formerly it was the custom of the emperors not to appear in publick; and it was seldom known that they interfered in the affairs of government, the care of which was generally committed to two ministers, whom they denominated *favourites*. That practice, however, has been abolished, and they have since considered it as prudent and expedient, to show themselves to their subjects at least three or four times in a year; though none are permitted to see them eat, besides the pages who feed them. Even the empress is denied that privilege, though she dines and sups in company with her ladies; and when the monarch gives audience to foreign ambassadors, he sits out of sight, and speaks to them by an officer called Kal Hatzé, *the voice or word of the king* †.

"I have already mentioned transiently the circumstance, that the king is not seen when he sits in council; the manner of it is thus: when he

* Bruce's Travels. † Bruce.

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had business formerly, he remained constantly in a room of his palace, which had a communication with the audience and council, by means of two folding doors, or large windows, the bottoms of which were about three steps from the ground. These doors or windows were latticed with cross bars of wood like a cage, and a thin curtain or veil of taffety silk was hung within it; so that by darkening the inner room, the king saw every person in the outer chamber, whilst he himself was visible to no one. The constant wars in which Abyssinia has been engaged, since the Mahometans took possession of Adel, have occasioned this troublesome custom to be wholly laid aside, unless on particular occasions, and at council, when it is still observed with the ancient strictness: and we find, in the history of Abyssinia, that the army and kingdom have frequently owed their safety to the personal behaviour and conduct of the king, in distinguishing and exposing himself in battle, which advantage they must have lost, had the original custom prevailed. However, to this day, when he is abroad on horseback, or sitting in any of his apartments at home where people are admitted, he is so covered that his eyes only are visible*."

When the officer who is denominated Kal Hatzé, delivers the words of the king to the assembly convened in council, the members rise and stand on their feet as if the monarch were present. If, upon a division, a majority of them be against him, they are frequently punished for voting contrary to his sentiments; for, though it is understood by convening them together, that

* Bruce's Travels.

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the majority must determine with respect to the propriety of the measure proposed, the king, by his authority, entirely supersedes their votes and opinions. The Abyssinian monarch is never seen to walk, nor to set his foot on the ground out of his own palace; and when he would dismount from the horse or mule on which he rides, a servant attends him with a stool, who places it properly to receive him. He rides into the anti-chamber where his throne stands, or to the stool in the alcove of his tent.

Instead of a favourite minister, a chief officer is created whom they call ras, or *principal*, and who is generalissimo. He has under him two overseers, one of whom is a high steward, and whose power extends not only over all the viceroys, governors, and generals of the army, but also over all the civil judges of the empire; the other is only an under stewart of the king's household, which is generally composed of men of an inferior rank.

All places of honour or authority are bought and sold to those who bid the greatest prices for them; insomuch that the purchasers, in order to profit by the bargains they make, are obliged to oppress all that are under them; and hence these governors and officers become plunderers, rather than protectors of the people. Nor can the injured and oppressed obtain any redress of their grievances; for, though appeals are admitted from the inferior to the superior courts, and from thence to the emperor himself, yet few dare to venture on such an attempt, from the consequences which commonly follow. Mr. Bruce, indeed, tells us, that "it is the constant practice in Abyssinia, to beset the king's doors and win-

dows within his hearing, and there from morning to night cry aloud for justice, in a distressed and complaining tone of voice, and in all the different languages of which they are masters, that they may obtain admittance, and have their supposed grievances heard and redressed." But this, it appears, is frequently done by a company of vagrants, who are provided, hired, and maintained for this purpose, and whose sole occupation is, to cry and lament in such a manner, as if they had been really injured and oppressed; and all this for the king's honour, and that he may not become too solitary and thoughtful *.

As all employments, both civil and military, are disposed of by purchase, we need not be at a loss to judge how the troops are commanded, and in what manner justice is administered. The form of proceeding in their courts of law is wisely established. Neither counsellors nor attornies are permitted to impeach or implead any man. The plaintiff and defendant argue their own cause, and the judge having consulted the opinion of the assembly, passes sentence accordingly; but he is not compelled to follow the general sentiments of the people. He purchases

* "Sometimes, while I was busy in my room during the rainy season, there would be four or five hundred people, who would begin some to roar and cry, as if in pain; and others to demand justice, as if that moment suffering, or instantly to be put to death. This horrid symphony was so artfully performed, that no ear could distinguish but that it was occasioned by real distress. Being interrogated, however, as to the cause of their lamentation, they replied that it was done to *honour* me before the people, and to prevent my becoming melancholy, and requested that I would give them something to drink, to enable them to continue their work with spirit and vigour." *Bruce.*

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his office; and the sentence often savours of the necessity of paying for the crime committed. He therefore incurs no punishment, and is exposed to no shame, by his injustice.

In criminal cases, if the accused be found guilty, he is imprisoned by the judge, till he has made sufficient restitution and satisfaction to the person he had injured; or if the crime be capital, he is delivered into the hands of the accuser, to be punished with death, at his discretion, and that of the deceased. This latter custom seems to have been borrowed from the Jews, and authorizes cruelty, and multiplies revenge. When a murder cannot be sufficiently proved against any man, all the inhabitants of the place, near to where it was committed, are severely fined, or condemned to some corporal punishment; which prevents all concealments, and many actions of that nature. The greatest inconvenience and detriment attending these courts of justice are, that they allow no witnesses to be heard except those of the plaintiff, whose testimony it is not always in the power of the defendant to invalidate and annul.

The king of Abyssinia very often judges capital crimes himself. That judicature is reckoned favourable, where the judge is slow to punish, and ready to reward. No man is condemned to suffer death by the king in person, for the first offence, unless he shall have committed parricide, or sacrilege, or some other dreadful crime. In general, the life and merits of the prisoner are considered and opposed to his immediate guilt, and the decision is made accordingly.

In Abyssinia, when the prisoner is condemned

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for any capital offence, he is not remitted to prison, which would be thought cruel, but is immediately executed, conformably to his sentence. The greatest punishments in this country are the cross, excoriation, or the flaying alive, and lapidation, or the stoning to death. This last is chiefly inflicted on strangers, called *Franks*, for religious causes. Another barbarous punishment is plucking out the offender's eyes, a cruelty which is frequently committed in Abyssinia, and is generally inflicted on rebels and disaffected persons. The dead bodies of criminals slain for treason, murder, and violence on the highway, are seldom buried; the streets of Gondar are strewed with pieces of their carcases, which bring the wild beasts in multitudes into the city as soon as it becomes dark, insomuch that it is scarcely possible for any person to walk in safety during the night. "The dogs," says Mr. Bruce, "used to bring pieces of human bodies into the house and court yard, in order to eat them with greater security. This was most disgustful to me, but so often repeated, that I was obliged to leave them in possession of such fragments*."

The army of the emperor is by no means equal to the extent of his dominions, nor indeed to the exigencies of the government, if we consider the numerous enemies by whom this country is surrounded, and how frequently the frontier provinces are invaded and plundered. The largest army which the king of Abyssinia ever brought into the field at any one time, exclusive of his household troops, did not amount to more than

* Bruce's Travels.

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fifty thousand, and of which only forty thousand were effective men. Of these between four and five thousand are horse, and the rest foot. The king's household troops should consist of about eight thousand infantry, two thousand of which carry firelocks, and supply the place of archers; bows having been in disuse for upwards of one hundred years.

The reason why the Abyssinian soldiery are no better is entirely owing to the want and neglect of discipline among them; for they are in general stout and hardy, and able to endure hunger and fatigue. Their slender support is derived from the lands allotted them by the emperor, whilst they continue in his service; but when age or sickness comes upon them, those lands are taken from them and given to others, who are able and willing to supply their places. The revenues of the king are by no means inconsiderable, were they faithfully collected and deposited in the treasury; but they pass through so many hands, and there are so many excepted and privileged persons, that the amount which is received is very trifling.

The Abyssinian annals give an account of the journey of queen Saba to Jerusalem, that she might see the power and wisdom of Solomon, who instructed her in the knowledge of the true God, and the doctrines of the Jewish church. Saba had a son by that prince, who afterwards went to Jerusalem, where he was magnificently received and treated by his father, and anointed king of Ethiopia by Joash and Zadock, the Jewish high priests. Other circumstances relative to this matter are contained in those annals, which seem fabulous and incredible; though the au-

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thenticity of this particular account is not disputed by any Abyssinian. Nor is it any wonder, that a people, no less fond of what is miraculous and marvellous than the rest of the eastern nations, should, in process of time, interpolate that ancient record with fabulous stories, in order to obtain for it greater veneration and respect.

The next article which relates to the religion of Abyssinia, is their conversion to Christianity, which in all probability happened about the year 330. Athanasius, patriarch of Alexandria, being informed by Frumentius how much the people of Abyssinia were disposed to receive the gospel, ordained him bishop of Axuma, and sent him thither to propagate the religion of Christ. From that period, the Abyssinians professed to believe the doctrines of the gospel; and the church of Ethiopia continued in perfect unity and friendship with this bishop, till the time of his death; and though troubles and dissentions arose from the heresies propagated in the east, they remained uncontaminated by any false or injurious tenets. Arianism, however, made its appearance in the reign of the emperor Constantius, by whom it was greatly favoured and recommended.

The discipline of the church was regulated by Frumentius, according to that of Alexandria, whose superiority is still acknowledged, and to which it is subject and dependent in all things. Nor is the Abyssinian church allowed to elect its own bishop, or to receive one from any except from the patriarchs of Alexandria, in whom the sole power of nominating and consecrating him is vested. Moreover, what is still more remark-

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able, by an established law, this *abuna* must never be of Abyssinian extraction; and both clergy and laity pay such regard to the observation of this practice, which they deem as ancient as their conversion, that they would consider it as a kind of heresy and apostacy even to call in question its authority. Nor did they ever attempt to introduce any reformation in this point, notwithstanding the tyrannical conduct of the Alexandrian patriarch and the abuna, but have tamely submitted to their jurisdiction and supremacy. The wisest of the Abyssinians, according to Mr. Bruce, were sensible of the great decay of literature among them, and that, unless an opportunity of going to Jerusalem for instruction, and of bringing the abuna, should be occasionally offered to their priests, no set of people would be more ignorant even in the common dogmas of their profession. It was hoped also, that by a considerable stipend, some man of learning and respectability would be induced to accept this place, and to support and countenance, by his example, literature and religion among them; and hence the office of a foreign abuna was instituted.

Not understanding the language of Abyssinia, the abuna has little share in the government, but is an attendant at the palace on days of ceremony, or when he has any favour to request, or complaint to make. He is much fallen in esteem from that which he formerly possessed, and which has been chiefly occasioned by his mean and contemptible intrigues, and by his ignorance, avarice, and want of firmness. We cannot but form a melancholy idea of the discipline and government of the Abyssinian church, if

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besides the ignorance and remissness of those patriarchs in the performance of their office, we consider their wicked and immoral lives, many of them being accused of committing the greatest crimes, and of living in the most scandalous and disorderly manner. One branch of their revenue arises from the grant of dispensations, of which they are the sole disposers. Anciently, one third of the kingdom was appropriated and ceded to the abuna, for the maintenance of his own state and dignity, and for the support of the clergy, convents, and churches in the kingdom. This gift, however, has from different pretences been resumed by the king.

In the church of Abyssinia there are different kinds of degrees. The *defteras* are neither priests nor deacons, but a sort of Jewish Levites, or chanters, who assist in all publick offices of the church, and whose head or superior has the care and direction of the sacred pavilions in the royal camp. As they boast that they are descended from the Jews, they pretend to imitate the service of the Jewish tabernacle and temple of Jerusalem, and the dancing of king David before the ark. The next in order are the *komos*, who are a kind of high-priests, and under whose care and superintendence the inferior clergy, and the secular affairs of the parish are placed. The *priests* have their maintenance assigned them in kind, and do not labour for their support. A steward, who is a layman, is appointed by the king to receive the rents belonging to the churches, and to give the priests the portion assigned them.

There are more churches in Abyssinia than in any other country; five or six may be seen in

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one view; and five times that number from an elevated situation. Wherever a victory has been gained, there a church is erected. Their site is always near some running water, for the convenience of purifications and ablutions, in which the Abyssinians strictly observe the Levitical law. They are frequently placed on the summit of a hill, surrounded entirely with cedars. The churches are of a circular form, and have thatched roofs, the tops of which are perfect cones. The inner part consists of several divisions, according to the regulations prescribed in the law of Moses. The Abyssinians pay a great respect to these sacred edifices, and always enter them barefoot. Nothing embossed, or in relief, is to be seen in any of their places of worship, as it would be considered as idolatry. The prayers, psalms, and hymns, which are used in divine service, are suited to the occasion, judiciously composed, and performed with great decency and devotion, and free from the pomp and ceremony visible in the church of Rome.

The Itchegué, who is the chief of the monks, is ordained by two priests, that hold a white cloth over him, while another offers up a prayer. He is a man of much greater consequence than the abuna, in times of disturbance and insurrection. The monks in Abyssinia do not live in convents as in Europe, but have separate houses scattered round the church; and each cultivates that part of his property which consists in lands. These monasteries, indeed, are the very reverse of those in other countries, with respect to their structure, form, church-service, government, and discipline. These monks live an austere and regular life, are poor, and in a state of celibacy.

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A certain person having one day asked the emperor's secretary, who had formerly been a monk, if they did not bind themselves by some vow? that minister, who was of a gay, facetious disposition, replied, "The votaries, prostrated on the earth, promise the *abbot* aloud, that they will observe chastity; but they add, in a low tone of voice, in the same manner as *you* observe it."

The tenets of the Abyssinians are the same as those of the church of Alexandria. The two natures in Christ, the two persons, their unity and equality, the inferiority of the manhood, with other matters of a like kind, are enveloped in clouds of ignorance and heresy. They believe in the real presence; make use of extreme unction for the sick, and practise publick confession. They never absolve penitents without inflicting on them reproaches and blows, with a stick or whip, upon the shoulders. With regard to circumcision, and the observation of the seventh day, they do not consider them as necessary to salvation, in the same manner as the Jews. If, therefore, they seem to pay any religious regard to the rite of circumcision, it is only on account of its divine origin, and from its having been the obligatory seal of the old covenant. The prohibition to eat certain kinds of food is also considered by them as a political institution.

They admit the Nicene, Constantinopolitan, Ephesian, and some other provincial councils; make no use of the apostles' creed; but receive the same books of the Old and New Testament, as canonical, which are so acknowledged by us. They offer up supplications and prayers to the saints, and observe fasts and festivals in honour

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of them, and pay a religious regard to their relicks and pictures. The adoration of the Virgin Mary is excessive, both with respect to the attributes and miracles assigned her. If they do not believe in a purgatory in the same sense and extent as the Greek and Roman churches, they nevertheless acknowledge a middle state of existence, in which the departed souls must be purified, and in the performance of which they may be greatly assisted by the prayers and penances of their surviving friends. These matters are practised rather from habit than education; and they have no schools or universities for instructing their youth in useful knowledge, and in the principles of religion. Even their language possesses no terms expressive of these establishments.

A. D. 1268. Icon Amlack was the first prince of the race of Solomon, that succeeded to the throne of Abyssinia, after his family had suffered a long and dreary exile, occasioned by the treason of Judith. The signification of his name implies, *Let him be made our sovereign.* During his reign the canon was forged which prohibited the Aybssinians from occupying the office of abuna, and secured their dependence on the patriarch of Alexandria.

A. D. 1283. To Icon Amlack succeeded Igba Sion, and in the course of five years five other princes, his brothers, were successively raised to the throne of Abyssinia. During the short time these monarchs enjoyed their dignity, the kingdom was distracted by intestine faction and civil wars; and the states of Adel, having become rich and powerful, seized this opportu-

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nity to throw off the yoke, to withdraw their allegiance, and expel the Abyssinians from the sea-coast.

After these princes, Weedem Araad, their youngest brother, ascended the Abyssinian throne, which he possessed for fifteen years in peace and tranquillity. To him succeeded Amda Sion, his son, against whom the kingdoms of Adel and Mara declared war. It happened that a Moorish factor, who had the charge of the commercial interests of the king, was assassinated and robbed; upon which, the monarch immediately assembled his troops, and attacking the nearest Mahometan settlements, put all to the sword whom he found, without exception. The Moors, intending to retaliate on the Abyssinians, endeavoured to surprise them in their camp before day; but the king, having received intimation of their design, was prepared for receiving them; and having his troops ranged in order of battle, attacked the Moors with great impetuosity, slew a great number, and drove the rest into the woods and fastnesses. A. D. 1312.

Whilst the monarch was settling the government of the rebellious provinces, he received information that the kings of Adel and Mara had collected their forces, and intended to attack him. He therefore marched his troops towards Mara; but a discontent arising among the soldiers, they refused to proceed. The disposition of the army was no sooner known to the king, than, summoning the principal officers and soldiers before him, he harangued them with such eloquence and force of reasoning, that they all declared their firm and unalterable

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attachment to the monarch, and that they would willingly follow him wherever he should think proper to lead them. Upon this, Amda Sion marched farther into Mara, and took a position which he strongly fortified, and where he resolved to continue with his troops, and desolate the whole surrounding country. The inhabitants of Adel being informed that the main design of the Abyssinian monarch was to compel them to abjure Mahometanism, and to become Christians, were seized with a kind of frenzy, and demanded to be led immediately against the enemy.

In the mean time, the king, who had been sick of a fever, and was scarcely yet recovered, being acquainted that the Moorish forces were at no great distance from him, and were waiting a reinforcement of troops from some of the small districts of Adel, and had poisoned and corrupted the water in the front of the army, commanded the fit-auraris to advance a day's march before him*. This officer falling in with a large party of the enemy, was defeated and driven back upon the main body of the troops. A violent panick immediately seized the whole Abyssinian army, which refused to advance; and the greatest part requested to return to Abyssinia, that they might obtain assistance, and fight the enemy on more equal terms. At this instant, the Moorish forces, amounting to about 40,000 men, appearing in sight, increased the number of those who desired to return, and added to the confusion and dismay.

* The fit-auraris is an officer depending immediately on the commander in chief, and corresponding with him directly, without receiving the orders of any other person.

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In this exigency of affairs, and in the utmost agony of mind, the king rode through the midst of his troops, and endeavoured, by all the means in his power, to quiet their fears, and to inspire them with courage and resolution. In vain did he inform them, that to retire to their camp, was to seek their own destruction; and that being chiefly horse, a plain and champaign country was the most advantageous for them, and in which they could act with the greatest effect. Finding no sign of content or conviction on their minds, he requested that those who were not inclined to engage the enemy would at least remain spectators of the battle, and not remove from their present situation, since their disbandment and retreat would occasion the discomfiture and loss of the whole army. He then commanded his master of horse, and five other officers, to attack the left wing of the enemy; whilst he, with a small part of his servants and household troops, engaged the right.

The leaders of the left and right wings of the Moors being defeated and slain, a panick seized those bodies of troops, and they began to give way. The Abyssinians, who had hitherto abstained from the engagement, seeing this, became ashamed of their conduct, and attacked the enemy with great impetuosity. The whole of the Moorish army having by this time joined, the battle was fought on both sides with great obstinacy and valour, till first the centre, and then the left wing of the Moors was broken and dispersed; and the right, which consisted principally of strangers from Arabia, retired into a deep and narrow valley, surrounded by high

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and perpendicular rocks, which were covered with wood, and where they were surrounded and put to death. The rest of the Moorish troops were pursued and overtaken; a great number of them was slain; and a few were made prisoners, among whom was Saleh, king of Mara. This unfortunate monarch, clothed in the distinguished habit and marks of dignity in which he had fought at the head of his troops, and adorned with a collar and chains of gold, enriched with precious stones, was, in presence of the whole army, brought before the king of Abyssinia, who scarcely deigned to salute him. The royal prisoner also, with great magnanimity, observed a profound silence. The troops having satisfied their curiosity with the sight of this unhappy prince, who was so lately the object of their fear, the king commanded him to be hanged upon a tree, with all the ornaments in which he was arrayed. The queen of Mara, on account of the drugs and enchantments with which she had poisoned the waters, was ordered to be put to death by the soldiers, and her body to be given to the dogs.

After this, Amda Sion proceeded to ravage and lay waste the whole kingdom of Adel. The king of that country, rendered desperate by the certain and inevitable destruction of his dominions, marched hastily against the Abyssinian monarch, whom he attacked with less precaution than his own situation and the character of his enemy required; the consequence of which was, that the unfortunate prince was defeated and slain, and the greatest part of his army put to the sword. The three children and brother of the late king of Adel, who had been

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in the engagement, convinced of the inferiority of their troops, and terrified at the approaching fate of their country, threw themselves at the feet of the conqueror, implored his pardon and forgiveness, and begged he would desist from laying waste and destroying their unhappy kingdom. Amda Sion, however, refused to comply with their request, and ordered them to return and wait the approach of his army.

This unpromising interview being faithfully communicated to their mother by the young princes, it was known, that unless the queen, the rest of the late king of Adel's family, and the principal persons in the kingdom, surrendered themselves immediately to the Abyssinian monarch, he would lay waste the province of Adel from one extremity to the other. Those who had been the promoters and advisers of the war, considering that they were in greater danger than the royal family, persuaded them to try the event of another battle, and bound themselves by mutual oaths and mutual promises to live and die with each other. Accordingly, an immense multitude assembled, consisting chiefly of old men, women, and children, who were the parents, wives, and families of those that had fallen in battle, and who, with the remnant of their countrymen, were resolved to conquer or perish.

The king, perceiving this strange mixture of people, halted in great surprise and astonishment. Unable to divine the reason for assembling such an army, he sent a party of horse to disperse them, but every where found a stout and obstinate resistance. The soldiers being well provided with swords and shields, and the women with clubs, poles, and stones, damped

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the ardour of his troops, and compelled them to give way. The king, perceiving that the battle became every minute more doubtful and unfavourable, recalled the detachments which had been sent from the army, and commanded them to advance against the enemy. At the same time also, he made an extraordinary effort with his horse; but in vain; he every where found people that willingly presented themselves to death, but who would not quit their station so long as they possessed any power to fight and defend themselves.

Conspicuous above the rest for his youth, his graceful figure, and the many acts of valour which he performed, the young king of Wypo was every where seen encouraging his troops by his voice and example, and presenting himself wherever Amda Sion appeared in person. The remarkable and destructive resistance of this young prince excited the attention of the king of Abyssinia, who, aiming an arrow at the youthful hero, wounded him through the middle of his neck, and he fell dead among his horse's feet. This sight immediately struck the army with terror and dismay, who, betaking themselves to flight, were cut in pieces, and only three Moorish soldiers escaped with their lives. Amda Sion having ravaged and laid waste the kingdom with fire and sword, and exercised the most brutal and unheard-of cruelties, returned into Abyssinia, where he died.

After the death of Amda Sion, a succession of several princes took place, of whom nothing
A. D. is recorded worthy of notice. David the
1434. second was succeeded by his nephew, Zaara Jacob, who assumed the surname

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of Constantine, and is considered by the Abyssinians as another Solomon, and the model of what a sovereign ought to be. During the reign of this prince, idolatry was thought a capital crime, and all that were found guilty of that offence suffered accordingly. He issued a proclamation declaring that every one who did not carry an amulet on his right hand, containing these words, "I renounce the devil and all his works for Jesus Christ our Lord," should forfeit his personal estate, and be liable to corporal punishment. Many criminals were convicted and executed, and great severity was exercised.

Zaara Jacob divided the country into separate governments, assigning to each the tax it should pay, at what time, and in what manner, according to the situation and productions of every province. During his reign several insurrections broke out in different parts of his dominions, which, however, he had the address and ability to quell in a short time.

To Zaara Jacob succeeded his son Bæda Mariam, who, through the influence of his mother, had endeavoured, but in vain, to share in the government of the kingdom during his father's life. From the reign of Judith, in the tenth century, the custom of confining the royal children upon the top of a mountain had been discontinued. Bæda Mariam, however, revived the severity of that ancient law, and arrested all his brethren, whom he sent prisoners to the lofty mountain of Geshen, on the confines of Amhara and Begemder. After this, he concluded a treaty of peace and amity with the king of Adel, who had sent am- A. D. 1468.

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bassadors under the pretence of congratulating him on his accession to the throne, but in reality for the sake of being informed against whom the young monarch was then preparing his troops and armies. Bæda Mariam told them, that the preparations made in his camp were not intended against Adel, but that he was resolved to suffer no longer the inroads and cruelties of the Dobas*. He requested the king of Adel, therefore, to observe a strict neutrality. Ambassadors also arrived on the same errand from Dancali, to whom the same account was given, and the same request made.

The Dobas finding that the king was determined utterly to extirpate them, and that there was no possibility of avoiding destruction but by submission, adopted that line of conduct, renounced Paganism and were pardoned. Bæda Mariam, however, resolved to chastise the king of Adel, who had not only discovered his intention to the Dobas, but offered to assist them with some of his best troops. The Abyssinian army, therefore, marched into that kingdom, under the command of the betwudet† Adber Yasous, and expecting to find the Moors wholly unprepared, began to desolate the country with fire and sword. But as the troops entered the frontiers, advanced parties of the enemy appeared, which were soon followed by the main body in good order, determined to fight before the Abyssi-

* A race of barbarous people, possessing much property, and greatly resembling the Gallas.

† The *betwudet* is an officer that has nearly the same power as the *ras* (whom we have already mentioned). There were two betwudets, but both being slain in one battle, the office was considered as unfortunate, and brought into disuse.

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nians should have time to ravage the country. A battle immediately ensued, which, from the mutual hatred of the soldiers, the equality of their numbers, and their long experience in each other's manner of fighting, was extremely bloody and obstinate. Often on the point of being discomfited, the Moorish officers, whilst they survived, retrieved their honour and cause by great and personal exertions. At length great numbers of them were slain, and victory declared in favour of the Abyssinians. The king, who was on his march to join the betwudet, was informed of this event, and acquainted that no army now remained in Adel sufficient to keep the field. Bæda Mariam, whilst planning the means of rendering that kingdom tributary and dependent, was seized with a pain in his bowels, which occasioned his death.

No sooner was the late king dead, than, as we are informed by the annals of Abyssinia, a tumultuous meeting of the nobles took place, and the queen Romana, with her son Alexander, was brought from the mountain Geshen, and the latter crowned without opposition. For some years after this prince ascended the throne, the queen his mother and some of the principal nobility, governed in his name, with despotick sway. The king of Adel, whose territories had been often ravaged and laid waste by the Abyssinian armies, omitted no apportunity of conciliating the favour and esteem of that court. In this, however, he was prevented by the incursions and cruelties of a neighbouring chief of Arar, named Maffudi, who had vowed to spend the whole time of Lent

A. D. 1478.

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in the Abyssinian kingdom, and who maintained at his expense a small body of veteran troops, whom he inspired with the same spirit and resolution.

Alexander having assembled his forces, marched directly towards the territory of Adel, where the two armies met and engaged. The battle was vigorously maintained on both sides; but Za Saluce, the Abyssinian general, withdrew a great part of the troops during the heat of the engagement, and left the king exposed to the attacks of his enemies. This treason, however, inspired the small army that remained with fresh courage, and the Moors were finally compelled to retreat. Alexander, on his return to Shoa, was murdered whilst asleep, during the night, by some of the creatures of Za Saluce.

After the unfortunate death of the late king, the people chose Noad, the younger brother of Alexander, to be his successor.

A. D. 1495.

No sooner was he seated on the throne, than he published a general and comprehensive amnesty, which had the desired effect, and occasioned the internal tranquillity of the kingdom. It being exactly known when Mafludi would commence his annual predatory incursions, to which he was invited by the abstemiousness of the Abyssinians during the time of Lent, which rendered them wholly unable to resist: an enemy, Naod marched his troops towards the part of his dominions attacked by the chief of Arar, and strongly fortified himself. The Moors, contrary to the advice of their leader, approached the king's camp in the most careless and presumptuous manner; but which they had no sooner entered, than a dreadful slaugh-

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ter of them ensued. Naod pursued the astonished and fleeing enemy, and retook all the prisoners and cattle that Maffudi was carrying into Arar. Advancing towards the frontiers of Adel, he was met by the ambassadors of the king of that country, to whom he granted peace, on condition that all the Abyssinians found in his dominions, and taken by Maffudi, should be given up, which was readily promised and performed.

On the death of Naod, whose prudent and vigorous reign suspended for a time the fate of the empire, David the Third, son of the last monarch, and as yet an infant, under the guidance and direction of queen Helena, A.D. 1508. ascended the throne of Abyssinia. About this period, the Turks threatened to subject to their dominion both the kingdoms of Adel and Abyssinia, and would probably have effected their purpose, had it not been for the Portuguese, whom they found strongly established in India, which was also their principal object. The queen was sensible that this was not a proper time for a woman to reign, nor, which was exactly the same, for having a king who was a minor; but her ambition induced her to prefer the love of governing to the visible necessities and welfare of her country.

In this emergency, therefore, she was no sooner informed of the power and success of the Portuguese in India, than she determined to request the assistance of their king Don Emanuel, and to enter into a treaty of friendship and alliance with that prince. That she might succeed the better in her design, she made choice of an Armenian merchant, named Matthew, to be her

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ambassador to the court of Portugal, who was a person well qualified for such a commission, with whom she sent to Don Emanuel a present of a piece of the holy cross, as a token and proof of her profession of Christianity. Matthew was not only received by the king of Portugal with the greatest reverence and respect; but, as such an alliance appeared to be of the greatest consequence to that prince and to the church of Rome, he delayed not to send the queen a solemn embassy in return.

In the mean time, Maffudi continued to commit his depredations in the Abyssinian territory, and the king of Adel was induced, by the honours and gain which accrued to the chief of Arar in those expeditions, to break the peace with Abyssinia, and to join him. The Turks and Moors ravaged whole provinces without resistance. David, therefore, took the field in person; and Maffudi having challenged any man of rank to fight him in single combat, Gabriel Andreas, a monk, requested that the king would commit to him that day his honour, and the fortune of his army. David accordingly consented, and Maffudi fell in the combat; after which twelve thousand of the Mahometan army were slain in the field of battle.

The Portuguese ambassador was received by the king of Abyssinia with the greatest marks of reverence and esteem, and with great ceremony and formality admitted to his first audience. Proposals only of vain and idle enterprises, however, which they had neither the power nor the will to effect, passed between the two courts. Selim, emperor of Constantinople, whose first object, after the subjugation of

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Egypt, was the conquest of India, finding it impossible to expel the Portuguese out of that country, resolved to attempt the conversion of David and of all the inhabitants of Abyssinia, to Mahometanism, by the power of the sword. The Turkish officers in Arabia and the king of Adel joined their forces, and prepared for invading the Ambyssinian territories. In the mean time David assembled his troops, and marched towards the confines of his kingdom, where meeting the Mahometan army, an engagement ensued, in which the forces of the Abyssinian monarch were defeated, and four thousand men, with the greatest part of the nobility, were left dead on the field of battle.

A succession of disasters and defeats followed, and the unfortunate inhabitants of Abyssinia were reduced to the greatest misery and distress; being visited by the sword, the famine, and the plague. At length David was obliged to retire for safety to the dry and inaccessible mountain called Geshen, where, blockaded by his enemies, and, though brave and virtuous, abandoned and despised by his own subjects, he fell a prey to grief and misfortune, and died in that horrid asylum, in the forty-second year of his age, and the thirty-third of his reign.

Claudius, who succeeded his father David the Third, was young at the time of his accession to the throne, and found the empire in circumstances that required the ability and prudence of a wise and experienced prince. But though Claudius was young, he was possessed of a graceful and affable deportment, which secured to him the affections of the people; he was expert in all warlike exercises, and A. D. 1540.

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brave beyond his years. Being informed that the Moors were assembling their troops, with a degree of inattention and presumption that indicated their confidence and security, he suddenly attacked them, entirely defeated and dispersed their army, and struck the whole confederacy with panick and consternation. This victory was followed by several others, and the affairs of Abyssinia began to wear another complexion.

Claudius endeavoured to obtain the favour of the Abyssinian clergy; but found himself thwarted by the Portuguese, who had acquired a great ascendancy at court, especially among women devoted to catholicism. The king, however, contrived to manage both parties of religion with so much policy and address, that, without abandoning the abuna, he tolerated a catholick patriarch, sent thither by the pope. Don Christopher, the commander of a small Portuguese army, which had been dispatched to assist Claudius against the Turks and Moors, before he could effect a junction with the king, came in sight of the Moorish troops. This army, which was under the command of Gragnè, king of Adel, consisted of one thousand horsemen, five thousand infantry, fifty Turkish musqueteers, and a few pieces of artillery. The forces of Don Christopher amounted to four hundred and fifty musqueteers, and twelve thousand Abyssinians. But before an engagement took place between the two armies, Gragnè had doubled his number of horse and musqueteers, and procured a great reinforcement of infantry. The battle was fought with great fury and obstinacy, till, at length, the Abyssinians and Portuguese were

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every where discomfited, and Don Christopher fell into the hands of the Moors, who put him to death. The Moorish army, however, was soon after defeated by Claudius, and Gragnè, their commander, slain.

On account of the dissentions which prevailed at this time between the Abyssinians and Portuguese, relative to religious matters, the king found it necessary to separate them, and to banish the catholick patriarch. Claudius had marched his army towards Adel, when he received a message from Nur, informing him, that though Gragnè was no more, there was still a governor in Zeila ready to revenge his death, and to shed the blood of the princes of Abyssinia. An engagement accordingly followed, in which Claudius was killed, fighting bravely at the head of his troops. It is to be observed, that the political balance which this prince held between the two religions, inclined no farther towards the catholicks than protection, as he always professed the creed of his ancestors. The virtues and abilities of Claudius rank him among the first of kings.

As Claudius died without leaving any children, his brother Minas succeeded to the throne, and found the kingdom in nearly as great confusion as at the death of his father David. Minas did not conduct himself towards the Portuguese, or the jesuit missionaries who accompanied them, with that degree of prudence and equity which had characterised the reign of his brother: he deprived them of the lands which they had before possessed; denied them the free intercourse of their religion; and punished their proselytes with great seve-

A. D. 1559.

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nity. This behaviour of the king is ascribed by the Portuguese authors to his ferocious disposition, and to the education he had received during his imprisonment among the Moors. Others say, that it was occasioned by the treachery of the missionaries, who favoured two of his nephews that had successively revolted against him, and even excited these princes to rebellion, who had been excluded the possession of the throne.

Minas, however, was successful, and triumphed over them. But he did not adopt the cruel and sanguinary resolution of massacreing the Portuguese or the missionaries; nor did he drive them into banishment: he confined them in his kingdom in such a manner, that they could neither obtain assistance from abroad, nor even correspond with their friends. They were excluded all communication with the troops, and fell into a state of poverty and degradation. Minas was continually engaged in war; and some have affirmed he died in battle; while others assert, that being defeated he fled into some high mountains, where he languished out his life in misery and distress; but in the annals of Abyssinia it is asserted that his death was occasioned by a fever.

A. D. 1563. Minas was succeeded by his son Sertza Danghel, who assumed the name of Meleck Segued. Though this prince was continually involved in war, either against his revolted subjects, or against the Gallas and Mahometans, the ancient and irreconcilable enemies of his empire, the Abyssinians nevertheless enjoyed a considerable share of happiness during his reign. He had, perhaps, neither time nor inclination to

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revive the persecutions which his father had raised against the missionaries and their converts, but permitted them to live in peace, without doing them injury or showing them favour. The king of Portugal offered to assist him with troops, which he did not accept; but he requested that prince, and the viceroy of Goa, to send him workmen who might be able to cast cannon, to manufacture gunpowder, and to fabricate swords and other weapons for his soldiers. Melech was a prudent and cautious commander, and generally successful against his enemies. He intended his nephew Zadenghel to be his successor, who was a prince possessed of almost every virtue, and was arrived at a proper age for governing. On his death-bed, however, at the instigation of his queen and ambitious nobles, who wished to rule during a minority, he caused his son Jacob, a boy of seven years of age, to be acknowledged by the chiefs. But when Melech found his end approaching, he changed his sentiments once more, and preferring, as he said to his nobles who had assembled around him, the interest and welfare of his kingdom to the private affection he bore his son, ratified the choice he had before made of his nephew, and expired.

The reasons, however, which the late king assigned for the choice of Zadenghel, induced a part of the principal persons of the state to reject that prince, and espouse the cause of Jacob. Accordingly, a conspiracy was formed to change the order of succession, and Zadenghel was seized and carried prisoner to Dek, a large island in the lake Tzana, where he was kept for some time, till he A. D. 1595.

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contrived to effect his escape and hide himself among the wild and inaccessible mountains of Gojam, on the banks of the Nile. Iasub was afterwards delivered into his hands; but, instead of adopting the barbarous practice of Abyssinia, and causing his nose and ears to be cut off, to render him incapable of reigning, so advised, he was satisfied with banishing him to Narea, an agreeable part of the kingdom, where he was under the inspection of a governor, by whom he was narrowly watched.

Zadenghel soon proved himself worthy of the choice of his uncle. Putting himself at the head of his army against the Gallas, and a battle taking place, the right and left wings of his troops were quickly routed, and fled. The main body also being thrown into disorder and beginning to give way, the generals of his army came to advise him to retire, before he should be surrounded and taken by the enemy. But, instead of following their advice, the brave and intrepid young man, who was then only twenty-four years of age, dismounted from his horse, and with his sword in one hand and his buckler in the other, thus addressed them: "I am resolved to die on the spot where I now stand; you may, indeed, escape the sword of the Gallas; but never will you escape the infamy of having abandoned to the enemy your king, whom you all so lately proclaimed." These words produced an instantaneous effect on the troops, who before were on the point of flying like a flock of sheep, and they attacked the Gallas with the fury of lions, over whom they gained a complete victory.

After this advantage, which seemed to secure

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the affection and esteem of his people, he was induced by the arts and intrigues of the jesuits to embrace the catholick religion; and, without observing sufficient prudence, he issued a proclamation, prohibiting the religious observation of Saturdays, or the Jewish sabbath. This sudden and violent measure excited the resentment and indignation of the Abyssinians; and every one who had the seeds of ambition and rebellion sown in his heart, pretended that on account of his love and attachment to the true and ancient religion, he was displeased at the conduct of Zadenghel. Za Selassè, in particular, held seditious assemblies with the monks, whom he taught to believe that the Alexandrian faith was now totally rejected and disliked, and that no other religion but that of the church of Rome would thenceforth be tolerated. The abuna, a man of a wicked and corrupt life, and an enemy to the king, was easily prevailed on to absolve the soldiers of Zadenghel from their allegiance, and to declare the monarch excommunicated and accursed, together with all those that should support and favour him.

In the mean time, the province of Gojam, which was extremely hostile to the tenets and discipline of the church of Rome, declared against the king; which was no sooner known, than Za Selassè hastened thither to encourage and head the insurgents. Zadenghel being deserted by many of his troops, became sensible of the effect of the abuna's excommunication, but nevertheless proceeded against his rebellious subjects with the few soldiers that still remained faithful to him. The engagement that followed was bloody and desperate. The king, who had

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become expert in the use of arms; was strong and agile in body, in the flower of his age, and an excellent horseman, performed feats of valour, which seemed superior to the power and exertions of man. But the brave and unfortunate monarch at length fell, covered with a number of wounds.

The grief which the death of Zadenghel occasioned was so universal, and the odium which the insurgents thereby incurred so great, that no one dared for some time to appoint a successor to the throne. Socinios, the cousin of the late king, endeavoured to usurp the sovereignty; but, at length, Jacob, who had been absent when Zadenghel was slain, was proclaimed successor to the vacant throne. His first care was to make peace with Socinios; for which purpose he promised him several kingdoms, and all the property his father had possessed; but that prince disdaining to accept the offered friendship of the youthful monarch, advised the king to resign a crown which did not belong to him, and the retaining possession of which would involve him in speedy and certain destruction.

A. D. 1604.

Jacob, finding that nothing could be effected by negociation, took the field, and marching his forces towards Socinios, offered him battle. That prince, however, though he desired an engagement no less than the king, perceived that it was not his interest to fight at this time, and therefore kept his troops on the high and irregular ground, where he could not be attacked. In the mean time, Za Selassè, who had been chiefly instrumental in placing Jacob on the throne, being displeased at the conduct of the

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king, who had rebuked him for the disorder and want of discipline observable among the troops, deserted the imperial standard, and joined the enemy. Socinios, seizing the opportunity when the king's forces were encamped in a disadvantageous situation, attacked and defeated them, and Jacob was at once deprived of his crown and his life.

Socinios was now universally acknowledged as king, and commenced his reign with reforming the abuses, and repairing the losses, which a long and bloody war had occasioned. He did not retaliate on his enemies for the injuries which he had suffered, but freely pardoned every one, received all without reproach or reflections, and endeavoured to gain their esteem and support by acts of lenity and moderation. In order that he might attach the Portuguese to his interest, and make them to depend entirely on him, he favoured the Romish priests, and thereby gave offence to the Abyssinian clergy. There was at that time among the missionaries in Abyssinia, a jesuit called Peter Paez, a man of great talents and address, who had conceived the idea of subduing that empire to the pope. According to the system by which his brethren that preceded him had invariably acted, he was of opinion that his mission should be accompanied and supported by a large body of troops. A. D. 1605.

Paez insinuated himself into the favour of the king, from whom he obtained a grant of territory. Having secured the confidence of Socinios, he induced that monarch, by flattering his wishes, to check the authority and ambition of the great and powerful in his kingdom, who re-

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strained him in his actions, and for that purpose to send to Portugal for a body of troops, who might assist him in his designs, and render him completely free and independent. He also advised the king to countenance the Roman religion, and to grant it his decided protection and favour, in order that the power of the Abyssinian clergy might be insensibly weakened and diminished.

On the other hand, this artful jesuit wrote to the king of Portugal, and transmitted instructions to that prince, by the way of Goa, in which he urged the facility and advantage of rendering himself supreme ruler of that vast and extensive empire. To the Portuguese monarch he promised one-third of Abyssinia; and to his holiness the pope, the addition of a rich and powerful church. The king of Portugal, therefore, sent a considerable body of troops to his assistance; and the court of Rome delegated to him every authority he could wish, having denominated him patriarch of Abyssinia, Alexandria, and the sea, and instructed him in the proper and necessary changes to be made in the rules and doctrines of the church. It was the principal aim of Socinios to receive into his dominions a number of Portuguese troops, who, joined to those that should be converted to the Catholick faith, might enable him to extirpate that spirit of rebellion and disaffection which possessed his subjects, and especially the clergy. Hitherto he had only seen in Peter Paez, and the other missionaries, an obsequious and servile conduct; their lives and manners seemed exemplary and truly apostolical; and he never once thought that the patriarch from Rome, and the

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abuna from Alexandria, though they differed in religious opinions, were cordially agreed in the desire of erecting ecclesiastical dominion and tyranny on the ruins of monarchy and civil power, and of effecting a total subordination to the chairs of St. Mark or St. Peter.

In the mean time a person appeared, who called himself king Jacob, and pretended that he had escaped from the battle in which that monarch was slain, and that his face was so deformed and marked with the wounds he had received in the engagement, that it was proper and expedient to veil it from sight. In order, therefore, to promote the deception, he constantly wore the Abyssinian crown, which covered his forehead and both cheeks. All Tigrè hastened to join this impostor, whom they considered as their true and lawful sovereign, and who finding himself at the head of a numerous body of troops, descended from the mountains, on which he had been encamped, and advanced into the plain. Here he experienced several successive defeats from the governor of Tigrè, and also from Socinios; after which he retired to his inaccessible retreats. At length, however, some of those who had joined the impostor were induced, by the promise of pardon, to betray the pretended Jacob, and to cut off his head, which they sent to the king.

The Gallas, seizing the opportunity which these internal disorders offered, attacked the Abyssinian troops commanded by the king in person. The engagement was bloody and obstinate, and victory was for a long time doubtful. But, at length, the Gallas were every

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where put to the rout, and the want of horses prevented Socinios from destroying their whole army, which would have been the certain consequence of a vigorous pursuit, through a country where every inhabitant was a foe. The southern Gallas, being informed of the defeat of their countrymen, marched into Abyssinia, burned and destroyed the churches and villages, and put to death all that fell into their hands. The king, who was soon apprised of their approach, and of the excesses they committed, posted his army in an advantageous situation. The Gallas were entirely surrounded by the Abyssinian troops, and every soul of them perished.

The first splendid conquest of Paez, the jesuit, was that over Sella Christos, the emperor's brother, who publicly abjured the Abyssinian faith, and embraced the catholick. Whether that prince was sincere in his conversion we know not, but great numbers of the nobles and grandees were induced by his example and interest to conform to the same creed, and he proved a zealous proselyte, and the main support of the Romish church in Abyssinia. Several circumstances, however, discovered to Socinios the odium with which his measures were regarded by his subjects, and the extreme difficulty of eradicating the ancient, and of introducing the Romish religion. He therefore ordered several conferences and disputations to be held between the Portuguese and Abyssinians, relative to the controverted points of doctrine; but finding the latter obstinate and not to be convinced, he issued an edict forbidding any of his subjects to maintain the existence of only one nature in Jesus Christ.

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This decree, followed by others in favour of the Romsih church, alarmed the whole empire, and especially the clergy. The abuna, who had been absent, hastened to court to assert his dignity, and threatened all with excommunication that promoted and favoured the Romish doctrines. Finding himself supported by Emana Christos, another brother of Socinios, he carried his threats into execution, and affixed the sentence on the gates of one of the churches of the imperial camp; and the king issuing another proclamation similar to the former, he anathematized Socinios, and wrote circular letters to his clergy in defence of the ancient faith. These measures of the abuna increased the general discontent against the king and the Romish missionaries; and Julius, the son-in-law of Socinios, ventured to take up arms in defence of the ancient religion, and to persecute the catholick converts in Tigrè, of which he was governor.

The king, informed of these transactions, commanded the abuna and Peter Paez to repair to the imperial camp, that the doubts and incredulity of the one might be removed by the arguments and persuasions of the other. Both obeyed the injunctions of the monarch; but the former was accompanied by such a multitude of monks and nuns as greatly exceeded the army in number; all of whom protested they would sooner die, than forsake the religion of their forefathers, and on their knees requested that the king would not persevere in these innovations. The answer of Socinios, however, was not calculated to excite hopes of his amendment; and therefore Julius, Emana Christos,

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and Casso his high steward, entered into a conspiracy against the king and Sella Christos, which they also easily induced the abuna to join.

It was agreed that Julius should present a petition of such a nature as should probably produce a refusal from Socinios; and during the time of the altercation which would ensue, whilst the king was not observing, the others should stab him. Previously to the conversation, the monarch was warned of his danger by a page, and, therefore, Julius no sooner appeared with his petition, than he granted it before Emana Christos arrived. The other conspirators, however, came soon after, and the king taking hold of Julius's sword in a familiar manner, went with him to the staircase which led to the top of the house. The rest followed, thinking that a more proper and secure place for executing their design; but the king entered the private stair, the door of which had a spring lock, that could not be opened from without, shut it after him, and disappointed their treacherous intent without noise or disturbance.

Not discouraged, however, by this unfortunate and unexpected event, Julius issued an edict, enjoining all the Portuguese and their adherents to depart the kingdom of Tigrè, and all that favoured the Alexandrian church to arm and follow him. A benediction of the abuna induced this young and inconsiderate nobleman to attack the emperor, who was at the head of a powerful army, and, notwithstanding the prayers and entreaties of his wife, to risk a battle rather than be reconciled to his sovereign. Encouraged by that prelate, impatient of termi-

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nating the war, and persuaded that, on account of his being son-in-law to the king, no violence would be offered him, he boldly proceeded through the forces of Socinios, and advanced towards his tent, attended only by seven persons; but he was killed, just as he was about to enter it with an intention of slaying the monarch. His few followers suffered the same fate; and this catastrophe of their leader induced his army to disperse, and endeavour to save themselves by flight. In the pursuit of them, however, the old abuna lost his life; and the rebellion seemed effectually terminated.

Socinios then issued an edict forbidding the practice of the Abyssinian rites, which caused another ferment among the people, and some severe expostulations. An insurrection was raised by Jonael, viceroy of Begemder, who soon found himself at the head of a considerable body of forces, that followed him to some of the high mountains on the frontiers, where he was to be joined by the Gallas, whom he had engaged to assist him. From thence he sent to the king, and demanded the total expulsion of the jesuits. Socinios immediately marched his troops towards the mountains, on which the viceroy was posted, and many of the insurgents forsaking their leader and joining the king, Jonael fled to the Gallas, his confederates, by whom he was put to death.

Socinios having also quelled another revolt, publicly abjured the Abyssinian religion, and embraced that of Rome. Paez, having received the king's confession, and publick renunciation of the Alexandrian faith, died soon after, before

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the arrival of the patriarch expected at Lisbon to confirm the changes which had taken place, and to give a solid and permanent form to the infant church. Paez, therefore, had not the satisfaction of beholding the final success of his labours. The patriarch that succeeded him was a jesuit, named Mendez, who came accompanied by nineteen of his brethren, two of whom had been consecrated bishops, in order to supply his place in case of necessity. They were received with the greatest demonstrations of affection and respect. Nothing could be more pompous than the ceremony, in which was consummated not only the union of the Abyssinian church, but also the submission of the emperor and all his court to the see of Rome.

The day appointed for the performance of these rites being arrived, the king, his eldest son, the vicroys, governors, and officers of the empire, assembled in the grand hall, where they heard an elaborate discourse, delivered by Mendez, on the supremacy of the church and pontiff of Rome. This being finished, the holy gospel was given to the king, who falling on his knees before the patriarch, took the following oath: "We the sultan Sequed, emperor of Ethiopia, believe and confess that St. Peter, prince of the apostles, was appointed by our Lord Jesus Christ head or chief of the whole Christian church, and that he gave him the principality and dominion of the whole world, by saying to him *Thou art Peter, and upon this rock will I build my church, and will give thee the keys of the kingdom of heaven*; and again when he said to him, *Feed my sheep*. We also believe and confess that the pope of Rome, lawfully elected, is the true

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successor of St. Peter, and that he possesses the same power and the same authority over the whole Christian church; and we promise and swear true and sincere obedience to the holy father Urban the eighth, and to his successors, and subject ourselves and our empire to his and their feet. So help us God, and his holy evangelists."

To this formula, which was complete and satisfactory, all swore that were present; the officers, priests, and monks, according to their several orders or conditions. The ceremony was closed with a speech by Sella Christos, who, heated with zeal, after repeating the oath prescribed, drew his sword, and uttered these words: "What is past cannot be recalled; but those who do not perform their duty shall be judged by the sword." After this declaration, they all swore allegiance to the prince Basilides, whom the king caused to be acknowledged as his successor and the immediate heir of the crown. Sella Christos, still hurried on by his zeal for the church, added a clause, or qualification, to the above formula, and which was much commended by the jesuits. "I swear," said he, "to obey him as a faithful subject, so long as he shall maintain, defend, and favour the holy catholick faith; but if he shall fall in this, I will be his first and greatest enemy." Socinios also commanded, that all the ladies of the court should take the same oath the day following, which was accordingly done.

The king, however, experienced a greater degree of resistance from the clergy and people, who could neither be induced by threats, punishments, nor the most flattering promises, to sub-

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mit to the different edicts which Socinios found it necessary to issue for abrogating the ancient faith and ceremonies. They were extremely averse to many usages of the Romanists, which were intended to be introduced: kneeling during the services of the church; having fixed altars, crucifixes, and images in relief; auricular confession; and other practices of an almost similar nature, were what chiefly gave offence. Whilst the frightened ecclesiasticks were deserting their monasteries and convents, and seeking peace and tranquillity among the mountains, Socinios commanded a magnificent and stately edifice to be erected for the habitation of the patriarch and his companions. He also ordered a superb cathedral to be constructed; but as it was built in the form of a cross, it gave offence to the Abyssinians, who had hitherto been accustomed to churches of a circular form.

Two missionaries, who had made a great number of converts to the Catholick faith in the extreme parts of Tigrè, were massacred by the people. That kingdom being visited soon after by a plague of locusts, the Portuguese attributed the judgment to the murder of the missionaries; and the Abyssinians, to the persecutions raised against them by the Romanists. One of the emperor's sons-in-law, named Teola, viceroy of Tigrè, raised an insurrection, in which he was joined by other noblemen, who openly declared for the Alexandrian church, in opposition to that of Rome. The king dispatched against them a body of troops, who overtook and defeated them, and terminated the revolt. Teola was taken prisoner and sent to the imperial court, where he was condemned to death by the king, and or-

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dered to be hanged like a common malefactor, at the head of his camp. What, however, was still more rigorous and severe, the sister of Tecla was also sentenced to suffer the same ignominious death, for having, as was pretended, secretly favoured that revolt. All the prayers and entreaties in her behalf availed nothing; and it was a singular and remarkable circumstance for a woman to be hung in Ethiopia, especially for a woman of her rank and condition. This spectacle, therefore, excited the dread and horror of the whole court, and particularly irritated the female sex.

In order that he might firmly establish his principles, and promote the interest of the church of Rome, the patriarch, on his part, acted with the greatest rigour and the greatest zeal. The Abyssinians were rebaptized, their priests reordained, and the schismaticks, who had been buried in the Catholick churches, were ordered to be disenterred, that those sacred edifices might not be defiled by them. The patriarch, however, became involved in a quarrel with the emperor's daughter, a lewd princess, who, though she had two husbands living, cohabited with a lover, whom she pretended to be desirous of marrying: for that purpose she solicited the patriarch to grant her a dispensation, which he refusing, the princess became incensed at the conduct of Mendez, and employed all her influence in injuring him. She excited other women to espouse her cause, flattered her father, and attacked him with remonstrances and complaints.

Several revolts and disasters also happening about this time, the Alexandrians, who had recently gained ground at court, informed the em-

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peror that these were occasioned by the change of religion in his dominions; and that neither he nor the people might expect peace or tranquillity, so long as the Romish faith was favoured and promoted. It was impossible, they said, to convince his subjects, that circumcision and the observance of the sabbath could be offensive to God; or that the Alexandrian liturgy, their fasts and festivals, ought to give place to those of Rome; and that it would be more safe and prudent to relax in these points, which made no part of the essentials of Christianity, and to permit them the performance of their ancient rites and ceremonies.

These representations and remonstrances had the desired effect on the mind of Socinios, and at length he yielded to their entreaties, and mitigated the severity of the edicts which he had issued against the Abyssinian faith. The haughty patriarch was highly displeased with these concessions of the king; expostulated with him in very unbecoming terms; and reminded Socinios, that Uzziah was smitten by God with a leprosy for presuming to infringe on the priestly office. The monarch, who at that time had not leisure to attend to the representations of Mendez, on account of a fresh insurrection which had appeared in his dominions, only replied, that the establishment of the Romish religion in Abyssinia was not occasioned by the preaching of the jesuits, nor by the miracles they wrought in confirmation of it, but merely by his own approbation and free will.

The king's troops had been several times defeated by the insurgents, and his generals compelled to seek their safety by flight. Socinios

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having collected a more numerous and powerful army, marched against the enemy, whom he attacked with great fury, and obtained a complete victory. After the combat, he traversed the field of battle with a melancholy air, accompanied by the chief officers of his court, who thus addressed him: "Behold these thousands of slain. They are neither Mahometans nor Gentiles, nor enemies of Christianity, but your own vassals and subjects, and our blood and relations. Whether you conquer or be conquered, you plunge a sword into your own bosom. Those who made war against you, are conscious of no wrong: they took up arms only to defend their ancient religion, which you are desirous of obliging them to renounce, and to refuse the acceptance of doctrines which they cannot be persuaded to believe. What an abundance of blood has this unhappy change already caused to be shed! and how much more will it occasion to be spilled, unless you allow your subjects the free exercise of that religion which they received from their ancestors? Without this, we shall never have rest; and you will shortly find yourself deprived of empire and of people."

This pathetick remonstrance made a deep and indelible impression on the mind of the emperor, who was weary of the frequent wars and revolts which had recently taken place. It was also enforced by Basilides his son, by the empress, and by his other wives; and Socinios, at length, was prevailed on to issue an edict allowing liberty of conscience, and restoring to the Abyssinians the religion of their forefathers. This toleration caused inexpressible joy and rejoicing

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among all ranks and degrees of people. The laity cast the beads and trinkets into the fire, which the popish missionaries had given them. The clergy began to perform their functions, in the manner they had formerly used; to administer the communion in both kinds; to practise circumcision; and to renew the general ablution at the feast of Epiphany, with extraordinary pomp and exultation. In the churches they chanted songs of thanksgiving and praise, one of which thus concluded: "Rejoice and be glad; sing hallelujahs; the sheep of Ethiopia are delivered from the wolves of the west."

Though the king's edict restored the Abyssinian church to its pristine state, it did not exclude the Romish priests from the free exercise of their religion. But the latter were become so odious throughout the empire, that the former easily seized several of their magnificent and newly erected churches. At this juncture also, occasioned either by grief or disease, the consequence of the fatigue to which he had been exposed by war, insurrection, and revolt, or rather, as has been believed, by poison, Socinios fell sick. During his illness, the patriarch Mendez endeavoured to excite the drooping zeal of the desponding monarch, by representing to him that his forbearance and inactivity would produce a civil war in his dominions, between the Alexandrians and Romanists. To this indiscreet and ill-timed intimation, which was intended to induce the king to revoke the edict in favour of toleration, Socinios replied, "What can I do? I have no longer either empire or authority?" He died in the Romish faith, at the age of sixty-one, in the twenty-seventh year

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of his reign, which, say some authors, would have been happy and glorious, had the jesuits never entered his dominions.

Socinios was a prince remarkable for his strength of body, great courage, and the elevation of his mind. He had been early taught the exercise of arms, patience, perseverance, and every military virtue that could be acquired; and he had passed the former part of his life as a private person, in the midst of hardships, difficulties, and dangers. He embraced the catholick faith from conviction, and studied it with as much application as the scanty means of instruction would allow; and being, in the last years of his life, left without a soldier to draw his sword in defence of the church of Rome, he chose to retain his religion, and abandon his crown.

On the death of Socinios, his son Basilides, who had latterly acted as regent of the kingdom, assumed the royal dignity. A. D. 1632. This prince, having paid the last honours to his father, endeavoured to compose the differences that had agitated the state, on account of religious opinions. He therefore informed Mendez, that the Alexandrian faith being now restored and re-established, it was necessary he should leave the kingdom, and that the abuna only deferred his arrival in Abyssinia till the Romish patriarch and his priests should have departed. Mendez endeavoured to regain the king's favour, by offering concessions and indulgences: "I have remitted," says he, "all our peculiar rites, except that of the communion in both kinds, with which the pope alone can dispense, and make you the same offers provided you and your subjects will submit to his holi-

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ness, who is the head and father of the universal church."

To this letter of the patriarch, the king replied, "that the breach between the Abyssinians and Romanists was not so much occasioned by the disputations which had been held, relative to the nature of Christ, as to their denying them the cup in the communion; changing the fasts and festivals; presuming to re-baptize their proselytes, and to re-ordain their priests and deacons." He concluded by insisting on their immediate departure for Fremona, and commanded them to surrender all the fire-arms of which they were possessed, into the hands of an officer whom he sent for that purpose. The patriarch finding that all he could say or do had no effect, was obliged to comply with the orders of the monarch, and to depart with the other missionaries. They were escorted by Paul, the emperor's nephew, who was commanded to guard them through the deserts, but who, instead of protecting, would have plundered and robbed them of all their valuables, had not the Portuguese killed two or three of his men, and compelled the rest to seek their safety in flight. At length, after much fatigue, danger, and loss, they reached Fremona in a very miserable condition, where they were scarcely allowed time to refresh and recruit themselves before another order from the king was received, which enjoined them instantly to leave his dominions and to embark for India.

Basilides was informed that the Romish missionaries had sent to the viceroy of Goa, and to the king of Portugal, requesting an army and fleet which might deluge Abyssinia with blood, and was therefore induced to hasten their depar-

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tare out of his kingdom. It might have been expected, that after the severe treatment which the Portuguese had experienced, the ferment occasioned in the minds of the clergy and laity, would have subsided; but Mendez had contrived to leave a number of jesuits in Abyssinia, who kept themselves concealed in Tigrè, and were privately protected by the viceroy of that kingdom. They were, however, at length discovered and hanged, or suffered some other violent death. Nor was the king less severe against those of his subjects who persisted in their profession of the Romish faith.

After this, six capuchins, all Frenchmen, and of the order of St. Francis were sent from Rome; four of whom penetrated into Abyssinia, and were put to death; the other two, informed of the unhappy fate of their companions, prudently returned home. The different attempts made to re-establish the Catholicks in Abyssinia proved entirely vain and fruitless, and during this and the following reign no missionaries could be introduced into that country. Basilides endeavoured to prevent the Portuguese from giving him any farther disturbance, and having reduced all his subjects to the obedience of the Alexandrian church, took the field against Melea Christos, his rival, who continued in arms at the head of the peasants of Lasta, under pretence that the ancient religion of the Abyssinians was still in danger. Both armies met, and a panick having seized the king's troops, his horse fled at the first onset. The royal forces being routed and dispersed, Melea Christos pursued his good fortune, entered the palace, took possession of the throne, and was crowned king of Abyssinia. He ap-

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pointed the several officers, who were to fill the most lucrative and considerable places of the government; and bestowed a largess, or bounty, on the soldiers.

Basilides, however, was not discouraged by the unfavourable complexion of his affairs, but sent expresses to the governors of Samen, Damot, and Begemder, and commanded them to march their troops against the usurper. Accordingly, they surrounded Melea Christos, before he was aware of their intention, and forced him to a battle, in which he was defeated, and lost both his army and his life.

Soon after this, Claudius, governor of Begemder, and brother of Basilides, revolted and joined the rebels; and it was known that he intended the death of the king. But, being surprised and taken prisoner, he was brought to the monarch, who, though he was aware of the ingratitude, treason, and intended fratricide of his brother, could not be prevailed on to order his execution, but, like a wise and merciful prince, considering the ancient usages of the empire, and what an abundance of blood might be saved by exiling the descendants of the royal family, banished Claudius to the mountain of Wechné.

Basilides was taken ill of a disease, which, from the beginning, he considered as mortal, and, therefore, sent for his eldest son Hannes, who was now of age to govern, bequeathed to him his kingdom, and recommended a continuance of the ancient religion. He died soon after, in great peace and composure of mind. If we except his father Socinios, Basilides was unquestionably the greatest monarch that ever sate on the Abyssinian throne. He was calm, dispas-

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sionate, and courteous. In the very difficult part he acted between his father and the nation, the necessities of the times had taught him a reserve, which, if not natural, was at least political and useful. He was a brave soldier and an able general; and, though fierce and violent in battle, he was extremely averse to shed blood.

Hannes the first succeeded to his kingdom in peace, and had the address to maintain it in tranquillity during his reign. He was not naturally averse to war; but no insurgent, or competitor, disturbed his government. Hannes was a bigoted prince: he commanded the Mahometans to eat no other flesh, than what had been killed by Christians; and having collected the Catholick books, which the jesuits had translated into the Ethiopick language, burned them. Much of his time and attention were employed in regulating and enforcing the doctrines and discipline of the church. A convocation of the clergy was held, and several debates ensued, in which the king assisted, and was content with holding the balance, without declaring for either party. From the scanty memorials of his reign, we might be led to suppose that he was a weak and inactive prince; but, perhaps, if the circumstances of the times were fully developed and laid open, he might appear the reverse. A. D. 1665.

On the death of Hannes, Yasous the first, his son, succeeded him in the kingdom, with the approbation and satisfaction of all the people. This prince had twice secretly retired from the palace, during the life of his father, which was considered as a proof of his desire and impatience of governing. Soon A. D. 1680.

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after his accession to the throne, Yasous, attended by the nobility and grandees of his empire, undertook a journey to the mountain of Wechné, and commanded all the princes of the royal family, who had been banished, and were there confined, to be brought before him. During the reign of Hannes, these forlorn exiles were wholly unnoticed and forgotten. The oblivion, however, to which these unhappy prisoners were consigned, proved their greatest interest and advantage: for punishment generally followed inquiries after particular princes; and the messages, or visits, at the instance of the king, were commonly the forerunners of the loss of life, or of the amputation of limbs.

The sight of so many noble relations, some advanced in years, others in the flower of their youth, and a few but yet in their childhood, who were all in mean attire, and almost naked, made such an impression on the tender and generous mind of Yasous, that he burst into tears. Nor was his behaviour to them less proper and engaging. To the aged he paid due reverence and respect: those in the flower of youth, he treated with a kind and friendly familiarity; and on the children he bestowed caresses and commendations. He plentifully provided them with apparel and every necessary; and having feasted them with great profusion during the space of a month, he embraced them, promised them his constant protection and regard, and left the royal family at liberty at the foot of the mountain.

This last mark of confidence and respect, more than all the rest, impressed the princes with a lively sense of the tenderness of the mo-

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march, and, considering every moment of delay as treasonable and ungrateful to their munificent, compassionate, and magnanimous benefactor, voluntarily hurried to their melancholy prison. The whole mountain resounded with prayers for the long life and prosperity of the king, and that the crown might for ever be enjoyed by the lineal descendants of his family.

Yasous had various rencounters with the Agows, Gallas, and the insurgents of his kingdom. Two days previously to the time of taking the field, a comet made its appearance, which greatly alarmed and terrified the people, some of whom prophesied, that it portended a scene of carnage and bloodshed more terrible and extensive than was to be found in the annals of Ethiopia, and that the death of the king would follow. Yasous was, therefore, importuned by several learned men to delay his departure for some days; but he only answered such requests by irony and derision. "Pshaw! pshaw!" said he, "you are not in the right. We must act with fairness and impartiality, and use the comet well; for, if it should not appear again, idle people and old women will have nothing with which to amuse themselves." Whilst the king was busied in directing the affairs of his kingdom with great wisdom and success, both in church and state, a matter was in agitation, at a distance from his dominions, which threatened to involve them in disorder and confusion.

It was now the most brilliant period of the age of Louis the fourteenth, when the jesuits, zealous for the honour of that monarch, their great protector, and desirous of wiping off the stain their order had contracted by the mission of the

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patriarch Mendez, and his associates, requested that proper persons should be sent into Abyssinia, in conjunction with them, who should endeavour to induce the king of that country to send an embassy into France; and, on the management of this political affair, they founded their hopes of replacing themselves in the situation they formerly enjoyed, and of again directing measures for the conversion of that empire. The French king undertook the protection of this mission, with all the readiness the jesuits desired; but the pope, who considered their haughtiness, implacability, and imprudence, as the loss of Abyssinia, appointed the superior of the Franciscans his legate to the Abyssinian court. The second attempt, however, of converting Abyssinia by an embassy, which is said to have cost a considerable expense, was terminated by the death of the unfortunate M. du Roule, who is said to have been murdered at Sinnar, through the instigations of the reformed Franciscans, and their brethren, in the Holy Land.

Yasous had a mistress whom he tenderly loved, and whose death he so much deplored, that his queen persuaded her son, Tecla Haimanout, that the king intended to deprive him of the crown, and to place David, the son of Ozoro Kedusté, his mistress, on the throne of Abyssinia. Fired with resentment, the young prince, who had shown early signs of wisdom, and talents for governing, collected a numerous army, in which he was assisted by the queen, his mother. A message was then sent to the king, "that after so long a reign, and so much bloodshed, it would be proper that Yasous should re-

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life to some convent, during the remainder of his life, where he might atone for the sins he had committed, and that he should resign his crown to his son Tecla Haimanout." To this message the king, who was then at the island in the lake Tzana, replied, "that he had been long informed who were the persons that had seduced his son from his duty to his father, and his allegiance to his sovereign; and that he proposed to meet them immediately at Gondar, and there settle Tecla Haimanout's coronation."

This ironical answer was sufficiently understood, and Yasous prepared to march to Gondar; but being attacked by a putrid fever, he was under the necessity of returning. The queen, therefore, immediately dispatched a body of soldiers, who entering the island by surprise, shot and disabled the monarch, while sitting on a couch, and afterwards thrust him through the body with a sword. The people mourned the death of their king, designated him by the surname of *Great*, and performed over him all the rites of sepulture. The character of Yasous, as given by Poncet, is, that he was a man very fond of war, but averse to the shedding of blood; which, says Mr. Bruce, was literally true in sparing his own subjects.

No sooner had Tecla Haimanout the first ascended the throne of Abyssinia, than he was informed of the melancholy fate of the French ambassador at Senna: whereupon, he gave immediate orders for assembling his troops, and declared, that he considered the death of M. du Roule as an affront that affected his crown and dignity, and which he was determined to revenge. This step, which justice

A. D. 1704.

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dictated, was very advantageous to the king; for having, soon after, a rival and rebel prince to contend with, his army was ready for any purpose, and defeated the designs of his adversary. This monarch was murdered by some conspirators, who feared that his mother and her brothers would engross all power and favour.

The murderers intended to place an infant king on the throne, who was the son of Tecla Haimanout; but those who had not participated in the assassination, proclaimed Tifilis, or Theophilus, the brother of Yasous. This prince arrested the queen and her two brothers, who had put Yasous the Great to death. The queen was hanged on a tree, after which her two brothers were thrust through the bodies with swords. Those also who had conspired against the late king, suffered the same fate. After fighting and conquering the Gallas and some insurgents, who had appeared in his dominions, he returned to Gondar, amidst the acclamations of his soldiers and subjects; but he had scarcely entered the capital, when he was taken ill of a fever, of which he died.

A. D. 1706.

It was feared by the people, if they brought a king from the mountain, that he would be of the same family as the last, and, as such, also interested in punishing the murderers of his father and of his brother. In this conjuncture, and disposition of the people, Oustas,* the son of Delba Yasous, and a subject, offered himself as king, and was elected; and Abyssinia now saw, for the second time, a stranger seated on the throne of Solomon. He

A. D. 1709.

* This name signifies justus, or just.

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was a man of undisputed merit, and had filled the highest offices in the state. He possessed every qualification both of body and mind requisite for a king; but the constitution of his country rendered it illegal for him to reign.

Notwithstanding the misfortune which had befallen M. du Roule, the French ambassador, some of the missionaries had courage and address sufficient for attempting a journey into Abyssinia, and succeeded. Oustas showed them the greatest kindness and attention, as often as possible heard them perform mass, and received the communion according to the usage of the church of Rome. These meetings of the king and priests were well known to the people. Oustas, however, fell sick; which was no sooner told to the soldiers, than they proclaimed David, the son of Yasous, king of Abyssinia. The newly elected monarch sent to interrogate Oustas relative to his title to the crown, and he was asked who he was, and to whom he was indebted for his dignity.—To these interrogatories Oustas, struggling with death, replied, "Tell David, my sovereign, that I have made myself as much a king, as any one can be that is not of the royal family. I am only a private man, the son of a subject; and all I request is, that I may be permitted to die of sickness, without putting me to torment or pain." David granted his request, and he died soon after. Tradition says, that Oustas was one of the best monarchs that ever reigned in Abyssinia.

On the accession of David to the throne of his ancestors, it was foretold, that his reign would be long, prosperous, and peaceable; but it proved exactly the reverse. A. D. 1714.

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Being a strict adherent to the church of Alexandria, he commanded the popish missionaries to be apprehended. These unfortunate people were accordingly tried before the most prejudiced and partial of all tribunals; and interrogated, whether they received the council of Chalcedon as a rule of faith, and whether they believed that the pope lawfully and regularly presided at that council and directed it? To these questions they answered in the affirmative, and added, that "his holiness was the head of the catholick church, the successor of St. Peter, and Christ's vicar upon earth." These words were scarcely uttered, when the whole assembly commanded them to be stoned; and they were accordingly put to death.

David called another convocation of the clergy, in which was debated the nature of Christ. A difference of opinion prevailed: the king argued that he is perfect God and perfect man, and by the union one Christ, whose body is composed of a precious substance, called *Bahery*, not consubstantial with ours, nor derived from his mother. The abuna, and others, contended that he is one God, of the Father alone, united to a body perfectly human, and consubstantial with ours. David ordered those to be slain who dissented from him in opinion; and, soon after, he was poisoned, and died in extreme agony.

A. D. 1719. David was succeeded in the kingdom by Bacuffa, the son of Yasous. It having been predicted to this prince, that a stranger should usurp the government after his decease, and his family be excluded the throne for the space of thirty years, he privately put

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to death all whom he considered as likely to be guilty of this usurpation. Many innocent people suffered for this secret and unknown crime; and eleven princes on the mountain of Wechné lost their lives. To detect more certainly this future usurper and dethroner of his family, he feigned himself sick, and, at length, caused it to be published that he was dead. The joy of the people at this news was extreme and universal; but in the morning of the day appointed for his interment, Bacuffa appeared in the seat of justice. This caused an universal terror and consternation, for all had rejoiced, and less crimes had been punished with death. The king, however, ordered a general pardon and amnesty to be proclaimed.

Bacuffa died after a vigorous reign, and after putting to death the greatest part of the ancient nobility, who were supposed to have been concerned in the former misfortunes of the empire. This cruelty and severity have rendered his memory odious and detestable, though it is universally acknowledged, that he saved his country from an aristocratical or democratical faction, each of which is unconstitutional and inimical to monarchy.

Yasous the second was only an infant, when his father Bacuffa died; but was immediately proclaimed king of the empire of Abyssinia. The queen, his mother, acted as regent during his minority; and though there were many conspiracies and rebellions at the commencement of his reign, they were defeated and overcome by her superior activity and address. The queen was descended from Portuguese ancestors, and was warmly attached to A.D. 1729.

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the Catholick religion. Several Christians, who were artists of distinction and merit, having come from Smyrna, the king, who was now arrived at a state of manhood, employed his time in building the most magnificent and costly edifices, and he was charmed with the multiplicity of his works and workmen. He rejoiced at the facility with which, by the assistance of a compass and a few strait lines, he could produce the figure of a star equally exact with those formed by his Greeks. Bounty followed bounty, and the best and nearest villages were bestowed on these people. He now renounced the hunting-matches and incursions against the Shangalla and the shepherds of Atbara, which before had been his favourite amusements.

This conduct of the king, and the extraordinary manner in which he passed his time, occasioned his becoming the object of publick censure. Pasquinades were circulated throughout the capital; one of which was entitled, "The expeditions of *Yasous the Little*;" which was applicable to both his stature and actions. These expeditions, though enumerated in a large sheet of parchment, were confined to the space of a few miles. The satire contained in these pasquinades, provoked the energy of the king, who, that he might free himself from the imputation of inactivity and want of ambition, prepared for marching his troops against Sennar.

This expedition was extremely unfortunate; and an army of 18,000 men perished by the sword, or were taken prisoners. The king, however, returned to Gondar, more like a conqueror than a defeated monarch: the soldiers that returned were laden with the spoils of

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Agaus, and drove multitudes of cattle before them. Nor from the behaviour and discourse of Yasous could it be known that any misfortune had happened to him or his troops. On the contrary, when talking of this expedition, he affected greater gaity, and said, "Let all those who were not pleased with the song of Koscam *, sing that of Sennar." From which it was considered, that he felt a secret pleasure at the calamities which had befallen his army, who, not content that he should cultivate and enjoy the arts of peace, had urged him to undertake a difficult, dangerous, and unnecessary war.

The king having sent to command the attendance of Suhul Michael, governor of Tigré, the latter absolutely refused, on which the monarch marched a body of forces, and compelled him to submission. It was with difficulty the king could be brought to promise that he would not put him to death; and when he appeared, the good genius of Yasous made one last but ineffectual effort to save him and his family. No sooner did he see Michael on the ground than he fell into a violent rage, retracted his promise, and commanded him to be instantly put to death. All the officers, however, of the court and army interceded for him; and the king, obliged to comply with their request, observed, "At your intercession I pardon the traitor, but I call you to witness, that I am clear of all the blood that Michael will shed, before he accomplishes the destruction of his country, which I know he has long meditated."

Yasous died in the twenty-fourth year of his reign, after a very short illness. Being a young

* Where the magnificent edifices were built.

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man, and of a strong constitution, it was suspected that he had been poisoned by the relations of the queen, who were desirous of another minority. His son Joas was proclaimed king. Marian Barea, the governor of Begemder, having defeated the army of the monarch in an engagement, Michael, the governor of Tigré, had the office of ras conferred on him, and was invested with supreme power, both civil and military. Ras Michael, therefore, marched immediately against the governor of Begemder, whose army being defeated, he was made prisoner, and afterwards put to death at the instigation of the Gallas. The conduct of Joas, in allowing that nobleman to suffer, was highly censured by Michael, who observed, "I am deceived if the day is not at hand, when he (the king) shall curse the moment in which the Gallas crossed the Nile, and look in vain for such a man as Marian Barea." This seems to have been spoken, from considering the designs which he himself was then ready to put in execution.

A. D. 1753.

An accident of the most trifling nature occasioned an open breach between the king and the ras, which was never afterwards healed. During the march of the army, the weather was extremely hot, and Michael, being rather indisposed, covered his eyes with a white cloth or handkerchief thrown over his head. This being told to Joas, who was in the centre of the troops, he sent to inquire of the ras, why he presumed to cover himself in the king's presence? The handkerchief was immediately taken off, but the affront would not admit of atonement. The house in which the ras resided was not far

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distant from the palace, from a window of which Michael could be distinctly seen when he sat in judgment. One day, after most of the servants had left him, a shot was fired into the room from this window of the palace, which, though it missed Michael, wounded a dwarf that was fanning the flies off his face, who immediately fell and expired at the feet of his master. This was considered as the commencement of hostilities; for, though no one knew by whom the shot was fired, it was sufficiently evident that it must have been done with the knowledge of the king.

Michael was soon after commanded to return to his province of Tigré, on pain of incurring the displeasure of the king. To this, however, he paid no regard, but proceeded with his army against the governor of Damot, who had been declared a rebel, on account of his not submitting himself to the jurisdiction of the ras. A battle was accordingly fought, in which Michael was victorious; and some of the king's horsemen being taken prisoners in the engagement by the ras, they confessed that Joas had sent them; and that Michael had been fired at by his order, when the dwarf was killed. This confession was no sooner made, than the ras appointed persons to go to the palace and murder the king, which was immediately effected.

Hannes the second, brother of Bacuffa, whose hand had been cut off in order to deprive him of the throne, was brought from the mountain Weehné, and proclaimed king of Abyssinia. Some of the people objected to his election, on account of that disqualification; to which Michael replied, "What

A. D. 1769.

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has the king to do with his hands? Are you afraid that he shall not be able to saddle his mule, or load his baggage? Never fear that; when he labours under a difficulty of that nature, he need only send for me, and I will help him*."

Hannes was above seventy years of age, had a feeble body, and having had no conversation but with monks and priests, his mind was equally debilitated. He could not be persuaded to take any share in the government; but spent his whole time in prayers and psalms. He married the grand-daughter of Michael, who, however, was merely a wife and a queen in name and idea. Love and ambition were temptations to which the king was an entire stranger, and could not animate him to take the field. The ras tried every possible method of overcoming his reluctance, and expelling his fears. All was in vain: Hannes wept, hid himself, turned monk, and requested to be sent back to Wechné, but absolutely refused to march with the army. Michael, who knew the danger of leaving a king behind him, whilst he took the field in person, and finding Hannes still inexorable, ordered him to be poisoned; and by this means, in less than six months, the ras became the deliberate murderer of two monarchs.

A. D. 1769. Tecla Haimanout the second, succeeded his father Hannes in the kingdom. He was a prince of a graceful figure, and the most polite manners; and his understanding and prudence far exceeded his years. His

* What occasioned the ridicule in this speech was, that ras Michael was not only older than the king, but so lame that he could not stand.

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temper was said to be naturally warm and passionate, but he had so much subdued it, that an instance of it scarcely ever appeared. He readily entered into the views of the ras, and was as forward to march against Fasil, the late governor of Damot, as his father had been averse to that measure. Many of the Gallas, whom Fasil commanded, having seen the destruction which bullets had made amongst their countrymen in a former engagement, became extremely afraid of them. It happened that, pursuing the troops of Michael across a brook, one of their principal men was killed by a shot, and fell dead among his horse's feet. This was no sooner perceived, than the confusion and flight of the Gallas immediately followed, and Michael gained a great victory, with the loss of a very inconsiderable number of men. Woodaheka, an officer of Fasil, was taken prisoner, and being brought to the ras, he was ordered to be flayed alive, and his skin to be stuffed with straw.

Fasil afterwards suffered several defeats, and it was expected that he would soon have been compelled to surrender himself and his troops prisoners to Michael. Gusho and Powussen having taken the command of a considerable body of forces, swore to the ras that they would never return without the head of Fasil, but decamped the next morning with very different thoughts and intentions. They entered into a conspiracy against Michael, which they had for some time meditated; and resolved to make peace with Fasil, and contract a solemn league, that they should have but one cause, one council, and one interest, till they had deprived the ras of his life and dignity. After various turns of

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fortune, Michael was, at length, obliged to take refuge in Gondar, which was besieged by the enemy and taken. The king, who had still accompanied the ras, continued to take a nominal share in the government, no party being discontented with him; on the contrary, each of the rebel chiefs waited on him separately, and acknowledged him as his sovereign.

The unfortunate Michael was interrogated very severely respecting the cruelty and treachery of his former conduct; and was soon after carried prisoner to Begemder. He was the most able and experienced general that ever appeared in Abyssinia. We subjoin the character of this wonderful man, as given by Mr. Bruce, who was an eye witness of many of the transactions which happened in that country during this period. "The old man was sitting on a sofa, with his white hair dressed in short curls. He appeared to be thoughtful, but not displeased; his face was lean, his eyes quick and vivid, but sore from the exposure of the weather. He seemed to be about six feet in height, though his lameness rendered it difficult to guess with any degree of accuracy or precision. His air was perfectly free from constraint, and what the French call *degagée*. His capacity and understanding appeared in his countenance. He spoke little; but every look conveyed a sentiment, and he had no occasion for any other language*."

Since the period of Mr. Bruce's travels, no European has favoured us with any important information respecting Abyssinia, and on that account our history of this country must close with the memoirs he has recorded.

* Travels to discover the Source of the Nile.

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CHAP. V.

Kingdoms adjacent to Abyssinia.

BEFORE we commence the description and history of these parts, it may not be improper or unnecessary to observe, that several kingdoms on the confines of Abyssinia, along the coasts of the Red Sea, are placed on our maps, but concerning which geographers have told us little or nothing besides their names and relative situation. When these people are embarrassed with any vacancy, occasioned by the errors or negligence of travellers, they fill up the void with provinces of their own creation, which they erect into states and kingdoms. They raise mountains, plant forests, dig out beds for rivers, scatter huts or tents through the plain, and people the cities and country with inhabitants. After them comes the historian, who informs us of the manners, customs, and religion of those nations; but who also adds, and adds with truth, that these things are very little known.

SECTION I.

Bali and Dancali.

THE small kingdom of Bali was formerly subject and tributary to Abyssinia, but has since revolted and maintained its independence. It was here that Nur, king of Zeila, attacked and defeated Claudius, the Abyssinian monarch, who

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was thereby deprived of his crown and his life. In Bali are neither towns nor cities, and only a few villages scattered through an extensive and uncultivated territory, which is inhabited by the cruel and barbarous Gallas, of whom those that live in the vicinity of the sea have embraced Mahometanism, and subsist more by trade than plunder. The prince of this kingdom is rich and powerful, and obliges the bashaw of Suakem, which lies opposite to his dominions, to allow him one half of the customs of that island. Bali abounds with gold and silver. The river Hawash crossing these territories, continues its course eastward, and loses itself in the sandy deserts of Adel.

The kingdom of Dancali is bounded on the east by Adel and the myrrh country, and on the north by the Red Sea. It is a low and sandy district, of small extent, and neither well cultivated nor inhabited. The king is a Mahometan, but always in strict alliance and friendship with the Abyssinian monarch, to whom he is tributary. The inhabitants are black. It has no port, excepting the Bay of Bilur, which is in latitude 13 degrees 3 minutes. When the Indian trade flourished, the revenue of the king of Dancali principally arose from furnishing camels for transporting merchandize to the several parts of Africa. Their commerce is now confined to the carriage of bricks of solid or fossil salt, which is dug from pits in their own country, and passes in Abyssinia instead of silver currency. After carrying them from the sea-coast through the dry and burning deserts, at the risk of being murdered by the Gallas, they deliver them at the nearest market in the high lands, for a moderate and con-

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sinable profit. There are only two small rivers of fresh water in the whole kingdom; and these are not visible above ground in the hot and dry seasons. During the periodical rains, they are much swollen by the water which falls down the sides of the mountains and the high lands of Abyssinia, and then run with a current into the sea. The water of the wells is brackish and unwholesome, and never used except in absolute necessity; and sometimes they are obliged to leave the country, in quest of water for themselves, and pasture for their miserable goats and sheep. The inhabitants are idle and indigent, and distrustful of all Europeans, but especially of the Portuguese.

SECTION II.

Ajan.

THIS country is bounded on the north by the gulph of Babelmandel; on the east by the Indian ocean; on the south by Zanguebar; and on the west by Abyssinia and regions unknown: it extends from the 12th degree of north latitude to the equator. The situation sufficiently indicates that the climate is excessively hot; and in many places the country is a barren and sandy desert, especially on the east, where it produces neither corn nor fruits, and only wild animals. But in the northern parts the soil is fertile, and the people are numerous and commercial. Along this part of the coast, the inhabitants are mostly white, with long black hair, but assume a more tawny appearance towards the south. The Bedouin Arabs constitute the most numerous

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body of natives; but there are many negroes who live and intermarry with them, and are reckoned a very brave and warlike race. These latter carry on a considerable traffick with the former, which consists of gold, slaves, horses, and ivory, that they bring from Abyssinia, whither they repair for the sake of plunder.

Being Mahometans or Bedouins, they are no less hostile to Europeans than to the Abyssinians, and carefully guard the entrance into that country, lest foreigners should be called in to defend that empire from their incursions and depredations.

This tract is divided into several extensive kingdoms; the most considerable of which are Adel, Magadoxa, and Brava.

SECTION III.

Adel.

THE kingdom of Adel is bounded on the north by the straits of Babelmandel. Its greatest extent from east to west is supposed to be one hundred and sixty leagues; and its least from north to south about seventy. It contains several cities, the principal of which are Zeila and Barbora. The most considerable place on the eastern coast is Asum, which abounds with provisions and other refreshments for mariners, but has no haven. Cape Guardafui is supposed to be the Aromata of Ptolemy, and lies opposite to the island of Zocotra.

Zeila is situated in a spacious bay to the south-east of the mouth of the straits of Babelmandel, in 11 degrees 10 minutes of north latitude, and

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44 degrees 35 minutes of eastern longitude from London. It is supposed to be the Avarita of Ptolemy, and retains something of its ancient grandeur. It is a regular and populous place, and carries on a lucrative trade, the haven being spacious and commodious. The merchandize, which is carried into the Abyssinian empire, and also that which is consumed in the kingdom of Adel, passes through this town, the revenues of which are considerable. The soil in the neighbourhood of Zeila is sandy and barren, and all the fresh water is fetched from a distance of two miles.

Barbora stands at the bottom of a bay, on an island of the same name; and has always been the commercial rival of Zeila, and is much frequented by merchants. This place was plundered and burnt by the Portuguese fleet, who expected to find considerable spoil, but were disappointed. The island is fertile, and produces plenty of corn, fruits, and cattle, a great part of which is exported into other countries.

The principal trade of Adel consists of gold-dust, elephants' teeth, frankincense, and negroes; which being carried to the port of Zeila, are bartered for cotton-cloth, silk, linen, and various personal decorations.

The Adelites are stout and warlike, and fight with wonderful intrepidity against the Abyssinians, as well on account of their religion, as in hopes of plunder; the former being all Mahometans, and the latter infinitely their inferiors in valour and discipline; and for several centuries the Abyssinian monarchs had no other enemies so powerful and inveterate. That which most alarmed and terrified the Adelite princes and their al-

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lies, was the submission of the Abyssinian church to the see of Rome, which they feared would engage all European powers to attempt the subversion of Mahometanism and heathenish superstition, and the reduction of their dominions under the Ethiopick yoke. Measures were therefore taken so effectually, that if the alliance between the Abyssinian monarch and the European powers had continued, and these last had sent a great reinforcement of men and arms, they would have found it difficult to land on any part of the coast, and wholly impracticable to penetrate into the empire of Abyssinia.

This kingdom was founded by one of the princes of the imperial family of Abyssinia, who, having escaped from the rocky prison in which these unfortunate persons were confined, took refuge in the province of Adel, and besought the protection of the king of Zeila, who, on his conversion to Mahometanism, gave him his daughter in marriage. After the death of his father-in-law, he united both into one kingdom. Being an apostate, and persecuted, he had two motives for entertaining a mortal hatred to his former countrymen; and his hatred transmitted to his descendants, is the more formidable as it is advantageous to them.

We have already had occasion to mention some of the actions of the kings of Adel. Granha, one of the princes of this kingdom, who inherited the most irreconcilable aversion towards all Christians, and especially towards the Portuguese, was the most formidable enemy they had to encounter, after landing in these parts. Being apprised of the approach of their fleet, he made the necessary preparations for attacking them on

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their arrival. Accordingly, sixty of their company having left the fleet, and gained the shore in a boat, landed in a creek near the port of Zeila, where they were ready to perish with heat and drought. One of the king's commanders promised, that if they would deliver up their arms, he would supply them with victuals and every other necessary. Their condition being desperate, they hesitated not to accept the proposal; which they had no sooner done, than they were immediately put to death.

The Portuguese commander ordered his soldiers to go on board some light vessels which belonged to the fleet, with all possible secrecy and dispatch, and at the head of six hundred armed men went on shore, during the night, and seized the avenues by which the enemy might endeavour to make their escape. The baharnagash * marched directly against the Portuguese, by whom he was shot; and a number of Turks who came to his assistance were immediately cut to pieces. The discomfited king no sooner recovered from his panick, than he collected all his own forces, and those of his allies, and resolved to obstruct the passage of the Portuguese army through his dominions. But whilst these preparations were making to impede the progress of the enemy, they had reached the borders of Abyssinia, and were met by the queen, who came to escort and accompany them on their march. Granha, however, sent to inform them, that the territory through which they had passed

* "That country round by Cape Guardafui, and south towards Sofala, along the Indian ocean, was long governed by an officer called baharnagash, which implies *king of the sea-coast.*" *Bruce.*

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belonged to him; that, if they would consent to enlist in his service, they should be received as friends and allies; but if they refused his offers, he commanded them immediately to depart his dominions, otherwise they would be considered as invaders, and put to death.

This haughty message provoked an answer of the Portuguese commander, which expressed a contempt of the king of Adel, and a derision of his offers and threats. An engagement therefore ensued, in which both sides fought with great bravery, and both generals were wounded. This incident proved favourable to the Portuguese, whom the Moorish army greatly outnumbered, and had surrounded on all sides. The fall of their general, and the necessity of his retiring to a neighbouring hill, where his wound might be dressed, disconcerted the Adelites so much, that they faced about, and retreated to their commander.

Granha was no sooner recovered of his wound, than he marched to attack the Portuguese with the flower of his horse and foot, which amounted to twice their former number. The onset was furious and dreadful on both sides; but the fire of the enemy's artillery did such execution, that the Moorish troops began to retire; and the Portuguese having strewed the ground with a quantity of gunpowder, they were greatly annoyed in their retreat. A great number of the Moors had their legs and feet terribly scorched and burnt; and being wholly ignorant of the cause, they ascribed this dire effect to the agency of some infernal power, which contributed to complete their confusion and ruin. The field of battle was covered with the dead and the dying;

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and, at length, both the Moorish horse and foot gave way; and Granha retreated to a neighbouring hill, and left the enemy once more in possession of victory.

Granha having lost a great number of men and horses in this defeat, applied to the grand seignor for a reinforcement of both, and, the more effectually to accomplish his purpose, he sent a considerable quantity of gold to the Porte, and to Zebid the bashaw, who then commanded in the neighbouring government. In the mean time, he remained on the hill, with the broken remains of his army; whilst the Portuguese, in order to avoid a surprise, gained with much difficulty the summit of a high and rocky mountain, where they fortified their camp.

No sooner had the king of Adel received the reinforcements from Zebid, which consisted of six hundred Turks, two hundred horsemen, and ten pieces of cannon, than he resolved to attack the enemy's intrenchments; whilst, on the other hand, a proposal was made in a council of the Portuguese troops, and approved by much the greater majority, to surprise the Moorish camp during the night, as the only expedient left for escaping out of their territories. The Portuguese commander, however, would not accede to the proposal, and this refusal occasioned the total defeat of his troops, and the loss of his own life.

The Abyssinian monarch having soon after joined the few Portuguese that escaped, was resolved to attempt the recovery of some of the provinces which had been conquered by Granha. The king of Adel, on his part, made every proper and necessary preparation for a vigorous

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opposition, and was encamped on a spacious plain, with a high and steep mountain between him and the Abyssinian army. He did not, however, guard the passes, but confided in a stratagem, which he expected would have accomplished the utter ruin of the enemy. The Portuguese and Abyssinians having with much difficulty gained the summit of the mountain, perceived it abandoned with precipitation by the inhabitants, who had left a quantity of wine and provisions, which they found to be poisoned. The stratagem was soon detected, and the provisions were destroyed. During the night they encamped on the summit, and the next day had a full view of the Moorish army, which advanced to the foot of the mountain, and insulted them with curses and menaces.

These threats intimidated the young prince and his unwarlike followers, who would gladly have avoided an engagement, had they not been obliged to follow the Portuguese in their descent, lest they should be deprived of these auxiliaries. Granha perceiving their approach, appeared at the head of his troops, mounted on a stately horse, with a Turk on each side. The Portuguese, who led the van, suffered him to advance sufficiently near, when he was immediately shot dead, to the terror and surprise of his forces; and the next discharge made such havock and destruction, that the whole Moorish army was thrown into the utmost confusion, and quickly abandoned the field of battle and the camp to the victors. After this successful action, the Abyssinian monarch was easily induced to pursue his good fortune, and by the assistance of his European auxiliaries, he reduced an

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for his subjection several other valuable provinces, which Granha had wrested from him.

Whilst he was thus successfully employed, a message was brought him from the newly elected king of Adel, advising him not to be too much elated with his victory, since he would find his successor able and ready to revenge the death of the late monarch. This was no sooner made known to the king of Abyssinia, than he marched his troops with the greatest secrecy and dispatch, and attacking the enemy before they expected his approach, a furious and obstinate engagement ensued, in which the Moorish army was defeated and put to flight, and the Adelite monarch lost his life. Of other kings of Adel, history has recorded nothing worthy of notice.

SECTION IV.

Magadoxa and Brava.

THE next considerable kingdom in the district of Ajan is Magadoxa, which lies contiguous to Adel, and extends to the coast of Zangueban. The capital of this kingdom obtains the same name, and is situated at the head of a large bay, formed by the mouth of a river, which has an annual inundation similar to that of the Nile. This river fertilises the soil, which produces great quantities of wheat, barley, and a variety of fruits; and the country abounds with oxen, horses, sheep, and other animals.

The city of Magadoxa is a place of great commerce, being much resorted to from the countries of Arabia, India, and many other parts; from whence the merchants import cotton, silk,

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stuffs, and drugs, which they exchange with the natives for gold, ivory, wax, and other productions of their country.

This kingdom is chiefly inhabited by Mahometans, who came and settled here during the reign of the caliphs. There are, however, a great number of Bedouin Arabs, who believe in heathenish superstitions. The king and his court profess Mahometanism. The inhabitants vary in their complexions, from white to deep black, but they all speak the Arabick tongue. They are stout and warlike, and make use of poisoned arrows and lances.

On the southern extremity of Magadoxa is the republick of Brava, which, for any thing we know to the contrary, is an unique on this continent. It was founded by seven Arabian brothers, who fled thither to avoid the tyranny of Lacah, a petty sovereign of Arabia Felix; and is a most delightful and convenient situation, being a narrow country, confined on each side by a river, or rather by two branches of the same stream.

This republick is of very inconsiderable extent, and its chief dependence is on its capital, which is situated at the mouth of a river, about one degree to the north of the equator. This city is large and populous, the inhabitants of which are chiefly merchants, the descendants of the Arabs, who carry on a lucrative and extensive trade in gold, silver, silk, cotton, elephant's teeth, drugs, and gums. The houses are large and elegant, and the place is strong and well fortified, and is one of the most celebrated and frequented marts on the whole coast. Both the city and republick are governed by twelve ma-

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magistrates, elected from the principal families of the founders, to whom the dispensation of Justice and the management of publick affairs are wholly committed. The natives are chiefly Mahometans, but under the protection of the Portuguese government, to which they pay a small annual tribute.

CHAP. VI.

The Kingdoms and States on the Coast of Zanguebar.

THIS coast is called Zanguebar, from an Arabick word signifying *black*; so that it imports the *Coast of the Negroes*; the inhabitants in general having dark complexions, and their hair curled and woolly. It occupies a large extent of the eastern coast of Africa, reaching from the equator to twenty-three degrees of south latitude, and from thirty-four to forty degrees of east longitude from London. It is bounded on the north by Ajan, on the east by the Indian Ocean, on the south by the country of the Hottentots, and on the west by parts unknown; and is divided into several kingdoms and states, whose names are Melinda, Mombasa, Quiloa, Mosambique, Sofala, Monomotapa, Monemugi, and Caffraria; most of which are tributary to the Portuguese, though governed by many black princes.

This tract of country would be intolerably hot and barren, did not the annual rains and refreshing breezes from the sea, with the numerous ri-

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vers that intersect it, serve to cool the air, and fertilize the soil. Vasco de Gama, a Portuguese admiral, first discovered the coast of Zanguebar. He had been appointed to the command of a fleet intended to attempt the discovery of the East Indies, and falling in with this country, was favourably received by the sovereign of Melinda, whose kingdom we shall first consider.

SECTION I.

Melinda.

MELINDA, according to the most general geographical divisions of the earth, commences at the equator, and extends to the river Quilmanci, between the third and fourth degrees of south latitude. The coast for the most part is dangerous and difficult of access, being full of rocks and shelves, and the sea tempestuous at certain seasons of the year. The country, however, in general, is rich and fertile, and produces almost every necessary of life, except wheat and rice, which are imported from other parts. It likewise abounds with a great variety of fruit-trees, roots, and plants. The melons are exquisite; and the citron-trees are in such profusion, that their odoriferous sweets give a perpetual fragrance to the air. There is also great plenty of venison, game, oxen, and sheep.

The city of Melinda is pleasantly situated on a beautiful plain, surrounded by gardens and orchards, full of the most delicious fruit-trees, especially citrons and oranges. The houses are made of stone, with flat roofs, most of them

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large and stately, and some truly superb in their external appearance, and all of them richly furnished; the inhabitants being chiefly opulent merchants, who carry on a considerable trade in gold, copper, quicksilver, ivory, and drugs. The greatest inconvenience attending this capital, is the distance of the anchorage, on account of the rocks and shelves, which render the access difficult and dangerous.

The inhabitants are an assemblage of people of various complexions, black, swarthy, tawny, or white. The women are chiefly of an olive colour. Their dress remarkably elegant and pleasing, and consists of fine silk robes, fastened round them with rich gold or silver girdles; they have also veils which cover their heads, and gold collars about their necks. The men wear a kind of turban, wrought with silk and gold: some are covered from the waist downwards with silk and cotton stuffs, and have their legs and feet entirely bare. Others wear short calico-cloaks, with swords and daggers handsomely ornamented. Every one is accoutred with a shield and weapons, which consist of a bow and arrows, scimitar, and javelin; in the use of which they are very expert, being esteemed among the most valiant and intrepid people on the African coast. The inhabitants of Melinda are said to be courteous and obliging; free from fraud and dissimulation; sociable among themselves, and friendly to strangers.

Their religion is variously described by authors, some representing it as Mahometanism, and others as Paganism; and it appears there are people of both persuasions. The Bedouins are a superstitious and ignorant race of idolaters;

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and the negroes are Mahometans, but reject some parts of the Koran, being a sect not unlike that of the Sadducees among the Jews. Ever since the arrival of the Portuguese in this country, there has been a number of Roman Catholicks, who have erected seventeen churches or chapels in the capital; but they content themselves with the free exercise of their religion without compelling the natives to become proselytes.

The government is monarchical, and the king is held in such veneration and esteem by his subjects, that whenever he stirs out of his palace, he is carried with great pomp in a sort of sedan, on the shoulders of some of the principal men of the kingdom. As he passes through the streets, incense and other perfumes are burned before him by a number of ladies, who welcome him with songs of praise, accompanied with several kinds of musical instruments. When he sets out on any particular expedition, and on other publick occasions, he appears mounted on a stately horse, with a numerous retinue, attended by a great multitude of his subjects, who rend the air with their acclamations. The priests and soothsayers then sacrifice a deer, over which the king leaps his horse thrice; which being performed, they pretend, from the inspection of its entrails, to prognosticate the success of the undertaking or event; and should the monarch disregard these predictions, he would run the greatest hazard of losing the esteem and respect of his subjects: this, however, seldom happens; and it seems more than probable that these prognostications are privately suggested by the king himself, to amuse the people, and obtain

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the appearance of a religious sanction for whatever measures he may think proper to adopt and pursue.

The kings of Melinda generally merit the confidence, loyalty, and affection of their people, by their constant application to publick affairs; their vigilance over their ministers, governors, and other magistrates; their assiduity and attention in hearing and receiving the complaints of their injured subjects; their impartial administration of justice; and their severity to persons of every description, who endeavour to mislead them by fraud or artifice.

When any complaint is presented to the king, the plaintiff is detained till the defendant, who is immediately summoned to appear, has heard his accusation and made his defence; and, the matter being investigated with the greatest attention and patience, sentence is always awarded without the least respect or partiality. The complainant must be provided with sufficient evidence for substantiating the facts alleged, otherwise he is immediately condemned to die; but, if the accusation be fully proved, the offender is either directed to make restitution, or to suffer some adequate corporal punishment, according to the nature of his offence. Where the aggressor is a person of rank and consequence, the bastinado is generally inflicted by the king himself; after which the offender is again usually received into favour, and the monarch dismisses him before the whole court with a charge to be more circumspect in his conduct for the future, or more impartial in the administration of justice. These princes, though

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formerly ill treated by the Portuguese, live at present with them on very friendly terms.

The isle and kingdom of Pate, on this coast, receive their denomination from the capital, which is situated about one degree of south latitude, at the mouth of a commodious bay, called by the Portuguese Bay a Formosa. This city is large and populous, has a convenient harbour, and carries on a considerable trade with the neighbouring states that surround it. The king of Pate is a Mahometan, and most of his subjects profess the same religion. This prince is tributary to the Portuguese, who exercise despotick authority over the lives and property of the natives. Lamo, Pemba, Zanzibar, Quirimba, Amfia, Anisa, and many other countries, some of which are only five or six leagues in circumference, merit no particular description. Their princes assume the title of kings, but many of them are tributary to Portugal.

SECTION II.

Mombasa and Quiloa.

THE kingdoms of Mombasa and Quiloa are insular. The former is contiguous to Melinda, from which it is separated by the river Quilmanci. The soil is exceedingly fruitful, and produces rice, millet, and a variety of fruit-trees. The island also abounds with plenty of cattle and poultry; and has many excellent springs of fresh water. The climate is temperate, and the air healthy; and the natives live to an advanced age, in the enjoyment of plenty combined with

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taste and elegance. Their bread consists of rice or millet made into cakes, and mixed with sugar, herbs, and other ingredients, which render it very agreeable. Their usual beverage is a kind of beer made of honey, or of some kind of fruits. Their oranges are of exquisite taste and flavour. Their cattle are well fed; and the country abounds with every necessary of life.

The capital was formerly on a peninsula, which has since been converted into an island. The houses are built in the Italian manner, of stone cemented with mortar, and embellished with curious paintings; and the edifices are contiguous to one another, and have terraces, on which people may walk from one end of the town to the other without interruption. It is defended by a strong citadel, into which the Portuguese retired when they found the town no longer tenable, but from which they were afterwards driven by an Arabian sheick, who made it the place of his residence. The flagrant acts of oppression and injustice, of which the Portuguese were guilty, occasioned their being expelled from this port; since which time, they are only tolerated, and live like those of other nations, whom commerce and the prospect of gain have invited hither.

The natives are an assemblage of people of various complexions, black, white, tawny, or swarthy. They dress after the Arabian manner; and many of the men are clothed in the richest and most costly stuffs and silks; whilst the women are habited in gold and silver tissue. The furniture of their houses is no less elegant and valuable, and consists of carpets, paintings, hangings, and a variety of ornaments, imported

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from Cambaya, Persia, and other countries. In this motly assemblage of Moors and Caffres, Mahometans and Pagans, it would be difficult to guess which were the primitive people; but they are all extremely affable and courteous to strangers.

Of all the nations which have settled in the inland part of this kingdom, the Imbis are the most fierce, barbarous, and cruel. This savage people is supposed to be the progeny of those cannibals, that inhabit the neighbourhood of the Cape of Good Hope. They live entirely by rapine and plunder; eat the captives that fall into their hands; and even their relations, whom they put to death when they are sick, in order that they may regale on their flesh. Their favourite beverage is human blood, which they drink out of skulls, that serve them for cups. They were formerly so powerful in this kingdom, that their monarchs could bring an army of eighty thousand of them into the field.

When they are about to engage an enemy, they cause whole herds of cattle to precede them at the head of their ranks. These are followed by a number of men, who carry fire in their hands; and this emblem signifies, that all who are made prisoners must expect to be roasted and devoured. Dreadful, indeed, is the fate of those who fall into the hands of these merciless cannibals, and that of the country through which they pass: every man, woman, and child, is doomed to the most shocking and inhuman death; and every place to plunder, fire, and desolation. Such is the terror they occasion, that on their approach every one abandons his habitation and conceals himself. The Mahometans have endeavoured to convert them, in

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order that they might thus be civilized, or to exirpate them; but in neither have they been successful: all they have been able to do is to expel them from their neighbourhood, and compel them to take refuge in the inland parts of the country, where they themselves have never been able to penetrate, and where the Imbis occupy vast regions unmolested. They, nevertheless, still at times make their appearance.

These monsters worship as deities their monarchs, who assume the title of emperors of the whole earth, and who even brave heaven itself. Their impiety is such, that when incommoded by the rain or the sun, they arrogantly bend their bows, and in revenge discharge their arrows, accompanied with impotent imprecations, against the sun and the firmament.

Quiloa received its name from its capital, which stands in an island. The kingdom is situated on the continent over against it, and is about two hundred miles from north to south, but its extent from east to west is unknown. It is divided from the island by a narrow channel, and the soil of both is so nearly the same for produce and fertility, that they are supposed to have been formerly united. The king and his subjects are Mahometans; and the complexion of the people is various, some being black, and others tawney. They speak the Arabick tongue, and also several other languages, which they learn from the nations with whom they traffick. Their dress is nearly similar to that of the inhabitants of Mombasa, and greatly resembles that of the Arabian Turks. The women wear bracelets of ivory curiously wrought, which, on the death of a parent, husband, or near relation, they

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break in pieces in token of sorrow; whilst the men, to express their grief, shave their heads, and abstain from food. Quiloa is inhabited by the same variety of nations; abounds with the same productions; and is enlivened and profited by the same commerce.

The capital is large, populous, and well-built; and the houses are made of stone and mortar, and constructed in the Spanish manner. On one side of the town is the citadel, where resides the Mahometan prince: it is adorned with stately towers, and surrounded with a ditch and other fortifications. The country, though low, is pleasant; and the climate is temperate and healthy.

The melancholy effects of the despotick and imperious sway of the Portuguese are more visible in Quiloa, than in Mombasa. On their arrival in these parts, they found kings, whose history is preserved, and whose succession is known. Hoshein, who reigned in Persia, left seven sons at his death; one of whom, called Hali, having been born of an Abyssinian slave, and finding himself despised by his brothers, resolved to leave that kingdom, and to seek his fortune in a foreign country. Accordingly he embarked with some friends and adventurers, and entering the bay of Quiloa, obtained leave from the Caffres to settle and fortify himself on that peninsula, of which he soon after assumed the sovereignty.

Nothing worthy of notice occurred during the reigns of Hali's successors, till we come to the period in which the Portuguese arrived on this coast, and conquered these kingdoms. Disdaining to submit to foreigners, who, in the garb of

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friends and allies, endeavoured to tyrannise over every nation, and to usurp the supremacy of every state, these princes took up arms to expel the invaders from their coast. The Portuguese, however, under the command of Almeyda, the admiral of the fleet, having landed, marched towards the city of Quiloa, which was no sooner perceived by the natives, than abandoning the town they sought safety in flight. Almeyda, however, sent to recal the citizens, who, on their arrival, fell on their knees, and implored his mercy and pardon; but raising them up, he assured them they had nothing to fear from him. On the contrary they ought, he said, to be thankful for their deliverance from the usurpation of a cruel and perfidious tyrant, and for the restoration of their liberty and independence, by the kindness of king Emanuel, who was a most powerful and benevolent prince. As a proof of the blessings they might promise themselves under the protection of the king, his master, he would raise Mahmud Ancon to the royal dignity, whose affection, fidelity, and conduct, they had so long and so often experienced. Accordingly, to conclude the scene with the greater splendour, he saluted him king of Quiloa, and placed a crown of gold upon his head; imposing on him, however, at the same time, an annual tribute, and obliging him to behave, in all other respects, as a faithful vassal of the Portuguese monarch.

But before Almeyda departed from Quiloa, Mahmud Ancon, so far from being elated with his new situation, took an opportunity of divesting himself of the regal dignity in favour of a son of the deposed monarch, and thus ex-

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bited the most unequivocal demonstrations of loyalty and respect for the royal family. The good understanding which seemed to exist between the Arabs and Portuguese was, after the departure of the admiral, converted into distrust and resentment. The latter deprived the Quiloans of the most advantageous branches of their trade; and the commerce, on that coast and with the adjacent islands, was almost wholly interrupted, and the natives became quite impoverished; whilst the Portuguese obtained immense riches by their tyranny and oppression. This conduct excited the indignation and vengeance of the inhabitants against the king of Portugal, who was obliged to withdraw his governor and garrison from this kingdom.

From Quiloa Almeyda sailed to Mombasa, and having, after considerable labour and danger, succeeded in obtaining possession of the capital, an Arab was sent from the monarch with a flag of truce; proposing that the king would become subject and tributary to Portugal, on condition that the city should be exempted from plunder; and requesting an interview with the admiral, and that hostages might be given for his safety and security. Almeyda seemed at first willing to agree to the proposal, but haughtily refused to send any other hostage than his gauntlet. This being rejected, he wished to add also his helmet. These not being considered as sufficient pledges, and the king not appearing, the soldiers began to murmur, and demanded either to plunder the city, or to attack the monarch in his intrenchments. The latter being considered a dangerous and difficult enterprise, Almeyda allowed them the former. The soldiers had no

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sooner obtained their purpose, and plundered the town, than the commander ordered them to set it on fire in three different parts, which was accordingly executed and the city consumed. It was, however, afterwards rebuilt, quickly resumed its ancient grandeur, and is now well peopled. Mombasa and Quiloa have been more frequently governed by the same monarch, than separated and divided into two distinct sovereignties.

SECTION III.

Mosambique.

MOSAMBIQUE is a very small island, situated about two miles from the continent, and is not more than six musket shots in length, and two in breadth. It is, however, of singular importance and utility to the Portuguese in trading to the East Indies; and if wrested from them by any European power, they would scarcely be able to carry on that extensive commerce; it being almost impossible to continue their voyage to that country, without such a place of refreshment and refuge. It also serves to keep many kingdoms in awe, both along the coast and the adjacent islands, which are either allies or tributaries; and secures to them the free, if not the sole commerce with Sofala and Monomotapa.

The soil of the island is sandy and barren; and the refreshment it affords to the voyagers that stop here, are procured from the continent, where they are produced in great abundance, and from whence the water that is made use of, is also received. The bay, which serves for a

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haven both for the island and continent, is safe and convenient, and has seldom less than eight or ten fathoms depth of water, which is so clear that every bank, rock, and shallow, may be easily discerned. The city of Mosambique is beautifully situated, the houses are well built, especially the churches and convents, and the fort or castle is about a musket-shot from the town. This fortress, which is exceedingly strong and well contrived, is of a square form, each corner of which is flanked by a bulwark with several pieces of artillery, which are a sufficient defence for the town and the harbour.

The country abounds with vast quantities of cattle. It also contains rich mines of gold; which is also washed down by the rivers in great quantities, and forms a considerable part of their commerce. Ivory, ebony, slaves, and cattle, are likewise exchanged for European goods, as little bells, knives, scissars, &c. Razors are so much valued by them, that fifteen cows have been given for one. The Portuguese, of whom they are much afraid, are the only Europeans admitted into their sea-ports, and to all others they refuse access. The natives, however, are extremely jealous of those visitors, in whom they put no confidence, but make their exchanges by means of Moorish factors. Besides the commodities already mentioned, the Portuguese export from thence silver, copper, wax, rice, and other provisions.

Mosambique abounds with a great variety of wild beasts, as stags, boars, and elephants, which are extremely fierce and destructive. The woods are likewise filled with all kinds of game, and particularly with a sort of wild poultry not

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unlike the common and tame ones in England, but much larger. The flesh of these fowls has an exquisite taste and flavour, affords very wholesome nourishment, and is frequently eaten raw without any inconvenience.

The natives are fierce and barbarous. They all go naked, both men and women, with a slight covering of cotton cloth across the waist. No humanity exists among these negroes: fathers sell their children, and children their fathers, mothers, sisters, and brothers, for a knife, a few glass beads, or such like trinkets. They carry on perpetual war with each other, and eat the flesh of their prisoners. Slavery is, therefore, a condition no ways dreadful to them.

They wear collars, and bracelets on their arms and legs, made of gold, silver, ivory, coloured glass, or other materials, according to their rank and degree in life. They fix pieces of gold, amber, or bone, under the lower and above the upper lip, to make them project, and render them large. They also paint their bodies with a kind of red earth, especially against their meetings and festivals: this gives them a horrid appearance, though they esteem it a mark of courage and fierceness. Their usual weapons are bows, arrows, hatchets, and daggers. Some say that they are idolaters and Mahometans; whilst others affirm that, like the rest of the Caffres, they have no religion, but observe some superstitious customs, not worthy of the name of worship. They have no trades, nor manufactures. The celebrated Vasco de Gama was the first European that discovered this country, in which he landed after doubling the Cape of Good Hope.

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SECTION IV.

Sofala.

IN the southern part of the coast of Zanguebar lies Sofala, a kingdom that produces such vast quantities of gold, as to favour a supposition that it was the Ophir of the inspired writers, from whence king Solomon annually received so much of that valuable metal. This kingdom, which extends from the seventeenth, to the twenty-fifth degree of south latitude, is bounded on the east by the Indian sea, and on the west by the empire of Monomotapa; and is seven hundred and fifty leagues in circumference.

The climate, soil, and produce of the country greatly resemble those of Zanguebar, except that the air is more temperate, and the land considerably richer in rice, millet, and pasturage. But between Cape Coriantes and the river Spiritu Sancto the ground is most fruitful, and the country is stocked with numerous herds of all sorts of cattle. Elephants appear in large droves; and, as they are the principal food of the natives, four or five thousand are annually killed and consumed. That part of the country which is included between Cape Coriantes and the river Cuama, is mountainous, and abounds with large woods; while the vallies, being watered by a number of springs and rivulets, are extremely luxuriant and delightful.

The natives of Sofala are in general tall, genteel, and black complexioned, with short curled hair; and are said to be affable and courteous, especially those that reside near Cape Coriantes.

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The usual dress is a piece of silk or cotton wrapped round the waist, and extended to the knees, without any other covering whatever; but the more affluent wear turbans. They decorate themselves with rings of gold, silver, amber, or coloured beads, according to their rank and condition in life. Those on the coast speak the Arabick tongue, and also understand the language of the Caffres and Portugnese.

Their bread is a composition of rice and millet, and their drink is a species of beer made of the same grain. They have great plenty and variety of fish and flesh; but the elephant is esteemed the most delicious food. Honey is in such abundance, that much of it is suffered to waste, and the people gather it for the purpose of extracting the wax, which they barter for silks and painted cottons. Their chief commerce is with the inhabitants of Mosambique, Quiloa, Mombasa, and Melinda, who import a variety of stuffs, which they exchange for gold, ivory, wax, and ambergris; and the Sofalans generally carry those stuffs to Monomotapa, where they sell them to great advantage.

Besides the gold drawn from Monomotapa, the kingdom of Sofala contains several very considerable mines of that precious metal, which yield upon an average about two millions of metiguls yearly, each metigul being valued at fourteen French livres; to which amount the merchants of Mecca also export gold dust, in one season, during a time of peace. Indeed, so plentiful and pure is this dust, that the soldiers are paid with it just as it is gathered.

The metropolis of this kingdom, before the arrival of the Portuguese, was an inconsiderable

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town, containing a few ill-constructed houses, and circumscribed only with a quickset hedge. Since that time, however, it has been fortified and greatly improved, and was denominated Cuama, from the name of the river at the mouth of which it stands; but that name has grown into disuse, and both mariners and geographers give it the ancient appellation of Sofala.

At the first arrival of the Portuguese, the people had no other warlike weapons than javelins, scimitars, bows and arrows, hatchets, and daggers; but they are now taught the use of small-arms and artillery. The king maintains a vast number of forces; but the Portuguese, employing vessels of observation for the ostensible purpose of preventing what they term an illicit trade, keep the whole kingdom completely in awe.

The Arabs having been settled on this coast for some centuries, the king and the principal persons of the court are descended from that race, and profess Mahometanism. The other natives retain their primitive customs, both in civil and religious matters, and are said to acknowledge and pay adoration to one Supreme Being, whom they call Mozimo, but abhor and detest the idolatrous rites of the other African negroes, and make use of neither idols, altars, nor sacrifices in their worship. They allow a polygamy of wives, and adultery is considered as a capital offence, and punished with such severity, that a man found sitting on a sofa or mat in company with a married woman, is condemned to suffer death. No woman can be married till nature indicates maturity; at which time the parents invite their friends and relations to partake of a feast, and receive their congratulations.

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They perform their principal religious ceremonies on the first, sixth, seventh, eleventh, and sixteenth days of the moon; when they make a kind of general oblation to their deceased friends, and offer up petitions to them for their assistance and protection. These supplications being finished, they feast very heartily on what had been presented to the dead, and thus conclude the solemnity. On these occasions they always appear in white garments.

Francesco Gnaja was the first Portuguese navigator that touched at Sofala. He had the address to engage in his interest a courtier called Zacote, whom he sent to the king (whose name was Jufez, and who, through extreme age, had lost his sight), to request the permission of the monarch for erecting a fortress near the city, which he was instructed to affirm would be of the utmost advantage as well to the natives as to the Portuguese. By the intercession of this nobleman, the Portuguese obtained their desire, though the strongest and most frequent remonstrances were made against this destructive measure by several of the royal family. In particular, Mengo Musaf, son-in-law of the king, and a brave and politick prince, urged to the aged monarch his apprehensions of the consequence of the reception and admittance of these strangers, and of the permission he had granted of fortifying themselves in the kingdom.

The old king endeavoured to dispel the fears of his son-in-law, by telling him, "You will perceive the heat and atmosphere of our climate, to which they are not accustomed, will soon destroy one-half of these strangers, and render the other sick; we may then attack them with advantage,

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and compel them to abandon the fort, of which we shall become possessed." The prince acquiesced to this reasoning, and the work of the fortress was carried on with redoubled vigour. The remonstrances, however, of his faithful Mahometan merchants, roused the king to a sense of his imminent danger, and obliged him to alter his measures. Having become sensible of the folly and imprudence of his former conduct, he assembled a sufficient number of troops, and appointed a day for exterminating the Portuguese, whilst they were employed in the construction of their fort. But, unhappily for the deluded monarch, the treacherous Zacote, who was originally of Abyssinian extraction, betrayed the secrets of the king to the Portuguese, and informed them of his designs, which afforded Gnaja an opportunity of making the necessary preparations for giving the assailants a warm reception.

Accordingly, the day appointed being arrived, the Sofalans attacked the fort with great fury, but were bravely repulsed by the Portuguese. At length, however, the number of the latter was reduced to thirty-five, besides the sick and wounded, and would soon have been obliged to surrender, had not Zacote, at that instant, found means to enter the fort at the head of one hundred men, and to join the besieged. A desperate conflict immediately ensued; and the assailants were finally compelled to flee with precipitation, and to leave the Portuguese in possession of the fortress. The victors pursued them with the utmost fury, forced their way into the very palace, and crowded into the apartment of the old king, whom they found lying on a couch.

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The indignation and courage of the monarch was soon raised, and, though old and blind, he wounded several of his enemies with javelins, and among the rest Gnaja himself. A Portuguese officer advanced towards the king with his scimitar drawn, and at one blow struck off his head, an act which excited the horror and dismay of the monarch's attendants, who immediately laid down their arms and submitted.

Upon this Gnaja forbade his soldiers to offer any farther violence to a people whose esteem, he said, he wished to conciliate by acts of friendship and benevolence. This had the desired effect, and the Sofalans, fatally convinced they had to contend with an enemy much more powerful and sagacious than themselves, readily embraced the proffered terms, and hostilities immediately ceased. The admiral having thus far succeeded in his designs, created the perfidious Zacote king of Sofala, as a reward of his fidelity and attachment to the Portuguese. Gnaja having enjoined the people to consider and acknowledge the usurper as their lawful sovereign, obliged him also, in his turn, to take the oaths of allegiance to the crown of Portugal, and to promise that his conduct on all occasions should be such as became a dependent and tributary prince.

SECTION V.

Monomotapa.

MONOMOTAPA, next to Abyssinia, is one of the largest empires in all Africa; though it is less known to Europeans than almost any other part of the continent. It is bounded by the

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maritime kingdom of Sofala on the east; by the river Spiritu on the south; by the mountains of Caffraria on the west; and by the river Cuama, which divides it from Monemugi, on the north; and is situated between the fourteenth and twenty-fifth degrees of south latitude, and between the forty-first and fifty-sixth degrees of east longitude; being six hundred and seventy miles from north to south, and six hundred and fifteen from east to west.

Though this country is principally situated under the southern tropick, it nevertheless enjoys a temperate climate: the air is clear and healthy; the soil is fertile and well watered; and grain, fruit-trees, and cattle, are both excellent and plentiful. The forests abound with game and wild beasts, the rivers teem with fish, and the currents that descend from the mountains carry with them vast quantities of the purest gold. There are neither horses nor any other beasts of burden, but great herds of elephants, of which several thousands are annually destroyed.

The natives are well shaped, active, robust, and healthy; and their complexions are black, with curled and woolly hair. Their chief delight is war, which they prefer to peace and commerce. They eat the flesh of oxen and elephants, salted and dried fish, and a variety of fruits. Their bread is a composition of rice and millet, and their drink is sour milk or water. Persons of rank have palm-wine, and other liquors extracted from the fruits that grow, which are perfumed with ambergris and musk. Indeed they use vast quantities of perfumes and odoriferous drugs, both in their meat and drink, and also on their persons and in their habitations.

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The Monomotapans go naked to the waist, and from thence downwards they are covered with a piece of cloth of various colours, which is usually made of cotton; but persons of rank and distinction wear India silks, or cotton embroidered with gold; the skin of a lion or of some other beast being thrown over the shoulders, the tail of which hangs to the ground. Polygamy is permitted, and the men are allowed as great a number of wives as they are able to maintain: but the first is always considered as mistress and head of the family, and her children inherit the fortune of their father; whilst the offspring of the others are regarded as servants and inferiors.

The emperor affects great splendour in his dress and equipage, and has a great number of tributary and dependent princes. His usual dress is a kind of long vest or cassock, which depends to the knees. He also wears a brocaded mantle over his shoulders richly embroidered; his neck is adorned with a magnificent collar, beautifully set with precious stones; a band of equally valuable jewellery surrounds his turban; and his buskins are finely ornamented with gold and pearls. Whenever he appears abroad he is mounted upon an elephant, or is carried on a palanquin, which is supported by four persons of distinction. On these occasions, besides other regal ornaments, he carries a small spade, and an arrow in each hand; which are emblems of industry and power, and intimate to the subject the necessity of cultivating the ground for his maintenance and support, and remind the monarch of the duty of protecting and defending

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his subjects from all aggressions, foreign and domestick.

The emperor maintains a numerous army, to prevent the invasion of an enemy; and, in order to keep his dependent and tributary princes in due subjection and allegiance, he obliges them to send all their sons to be educated at his court, where they are detained as hostages for the fidelity of their parents, and taught from their infancy to consider the emperor as supreme head, and render him their duty and service. To this double piece of policy they superadd a third, which consists in sending ambassadors once a year to all his vassals, who receive from them what is denominated the new fire. The persons who are employed on these occasions, having arrived at the court of a dependent and tributary prince, command him immediately to extinguish his fire. This injunction is no sooner complied with than he is permitted to light it again with the fire brought for that purpose; but should he disobey and prove refractory, he is considered as a rebel, and war declared against him.

But as the emperors of Monomotapa are extremely careful to keep their vassals in due obedience and subjection, they are no less solicitous to preserve the affections of their subjects by acts of kindness and benignity. They exact no taxes or tribute, except a small voluntary donation, when they apply for justice, or request any favour. Merchants and tradesmen who attend fairs and places of sale, are expected to present him with some of the articles of commerce in which they deal; and should they fail in rendering this homage, they are debarred the privilege

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of appearing in his presence, which is esteemed a great mortification, and is often attended with much inconvenience. Such, indeed, is their affectionate regard for their sovereign, that whenever he drinks, sneezes, or coughs, one of the nobles present cries aloud, "Pray for the health and prosperity of the emperor," which is immediately repeated by all within the distance of hearing, and the air is filled with acclamations.

This monarch is said to have a thousand wives, all of whom are the daughters of vassal princes, but the first alone enjoys the title of empress. They accompany him into the country during the season of harvest, and assist in gathering in the corn and fruits, and superintend those that are employed by the emperor. When he is prevented by war or other matters from attending to this occupation, the empress presides in his room, and distributes to all their portion of labour. On these occasions the emperor and his court are always accompanied by a numerous band of musicians, rope-dancers, and buffoons, for the amusement of the populace, and the whole night is spent in merriment and rejoicing. Of the many wives that belong to this monarch, there are nine who rank next to the empress, and enjoy some considerable post at court. One is called mazarira, and appears on behalf of the Portuguese, by whom she is presented with many valuable gifts; and another performs the same office in favour of the Moors. All the rest have their respective titles, employments, and incomes; and when one of them dies, another is elected to succeed in her room.

The principal officers of the court are the ningamesha or governor of the kingdom, who acts

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as prime minister; the mokomasha or captain-general of the forces; the ambuya, or lord high-steward, to whom, among other extraordinary privileges, it appertains to nominate a new empress on the demise of the former; the inhantore or captain of the band of musicians, who is generally a grandee of the empire; the nurakao, or captain of the van-guard; and the bakurumo, which signifies the king's right hand.

The emperor finally determines the issue of every judicial proceeding, if the parties at variance shall think proper to appeal from the decision of the judges. In Monomotapa are no places of confinement for malefactors, because all matters being tried in a summary manner, sentence or acquittal immediately ensues. If the complaint be of such a nature as to require time for invalidating or confirming it, and the party accused be likely to make his escape, he is tied to a tree, and a guard placed over him, till his innocence or guilt can be thoroughly investigated. If any inconsistency appear between two witnesses, a purgative draught is employed, as was the water of bitterness among the Jews; if it remain with the person supposed to be guilty of perjury, he is acquitted; if it does not, he is sentenced to suffer death, which is immediately inflicted on him.

The natives of this vast empire are superstitious and idolatrous, but nevertheless acknowledge and adore a Supreme Being, creator and governor of the universe, whom they call Mazira and Attuna, which correspond with those two attributes. They pay, moreover, a singular veneration to a virgin named Al Firoo, in honour of whom temples and convents are erected. In

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these religious places of seclusion, the daughters of the Monomotapans are confined to perpetual celibacy, and shut up from all commerce with men at so early a period, as to preclude the possibility of suffering any contamination of their native purity.

The metropolis is a spacious city, and consists of a vast number of houses, built of timber or earth whitewashed, and constructed in the form of a cone. But the principal ornament of the city is the imperial palace, which is a large and spacious fabrick made of wood, having towers and porticoes, where is constantly stationed a numerous guard of troops. The inside of this structure is divided into a variety of splendid apartments, and great and lofty halls, which are decorated with a magnificent kind of cotton tapestry beautifully coloured. The ceilings, beams, and rafters, are adorned with gold; the chairs and tables gilt and enamelled; and the candlesticks made of ivory, and suspended by chains of silver. The emperor is served at table on the knee, and the dishes are not tasted till he has finished his repast.

In this country, we are told, is a province or district appropriated for the habitation of female warriors, who resemble the ancient Amazons, and observe their mode of life. Whenever the emperor goes to war, these heroines always constitute a part of his body-guard. Their arms are similar to those of the men, and consist of bows and arrows, javelins, sabres, cutlasses, poniards, and light battle-axes, exceedingly sharp: these they manage with great dexterity, being taught to use them from their infancy. The emperor has also a pack of two hundred dogs, which he

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considers as not the least faithful protectors of his person.

One of the monarchs of this empire caused himself to be baptized by a jesuit in the Christian faith, and a great number of the grandees followed his example. Being told, however, that he must renounce a plurality of women, and confine himself to one wife, he not only abandoned his religion, but persecuted all that had been converted to Christianity. The Portuguese have several forts in this country, which they were permitted to construct during the reign of a former emperor for assisting him in the reduction of some revolted vassals. They were also put in possession of the gold mines in the same part of the empire; have many churches and monasteries; and are the principal merchants of Monomotapa.

The history of the last emperor of this country, with whom we are acquainted, is as follows: Fumigarbachi died in the forty-seventh year of his age, and left sixty-four sons, without appointing a successor to the throne, for which a long and bloody contest immediately commenced. This war was so violent, and the partizans so strenuous, that at length they were all exterminated, or expelled the empire, except three. Two of these, impatient of restoring peace and tranquillity to the distracted country, agreed to reign by turns, and that each should possess the supreme power during six months of the year. The first who occupied the throne, destroyed the other, and after this fratricide reigned singly for thirteen years. About that period, one of his uncles, named Nabi, put him to death, which occasioned great joy among

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the people, to whom his government had become odious. Whilst Nahi usurped the crown, the third prince escaped into a distant country, where he purchased a small estate, which he cultivated with his own hands, and where he lived in obscurity and retirement. He married a wife, by whom he had a son named Alfondi, who, at an early period, exhibited marks of genius, acquired the love and excited the admiration of the neighbouring people, by his modesty and the gentleness of his disposition. He soon displayed an undaunted courage, and greatly signalized himself in the hunting of elephants, lions, tigers, and other ferocious animals.

Having heard of a war that existed between Nahi his grand uncle, of whose relationship he was ignorant, and a neighbouring monarch, he provided himself with arms and horses, and attended only by a small number of brave youths, whom he had engaged to follow his fortune, he marched to offer his assistance to the emperor. An opportunity soon presented itself for distinguishing himself by his bravery and intrepidity, which excited the attention of the whole army. But above all, his conduct attracted the notice and admiration of his grand uncle, who conceived such an opinion of this youthful stranger, that he intrusted him with the command of a body of troops, and requested him to attack the enemy, who were posted in an advantageous and important situation. This he accordingly did with such proofs of his abilities and military talents, that Nahi advanced him to the chief command of the army. In the space of six months, the young general performed such surprising exploits, and obtained so many victories,

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that the enemy were compelled to sue for peace. In order to reward him for these great and signal services, the emperor bestowed on him the princess his daughter in marriage, without the least suspicion of his real birth and extraction, of which Alfondi himself was wholly ignorant.

By a sentiment equally generous and natural, he invited his father to participate in the success and prosperity of his fortune. No sooner did the exiled prince arrive at court, than he disclosed the whole matter, and declared himself the son of the late emperor Fumigarbachi. The old monarch immediately recognized in his brother-in-law the nephew whose throne he occupied. He resigned the government to him with pleasure, and the newly created emperor transferred the sceptre to his son. Alfondi and his spouse were, therefore, crowned amidst the loud and repeated acclamations of the people, whose esteem he continued to merit by his justice and beneficence.

SECTION VI.

Monemugi.

MONEMUGI is a vast empire of uncertain limits, but the boundaries of which extend to Monomotapa on the south, and to Congo on the west. Of this country geographers are greatly ignorant, and for the little that is known respecting it, we are indebted to the intermediate nations, which carry on commerce with this empire, or wage war against it.

The air is sultry and hot, and the climate unfavourable to health. In some parts the soil is

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fertile, and the country pleasant and well watered with many springs and rivulets. It abounds with a variety of birds and beasts; has a great number of palm-trees, of the fruit of which they make wine; and produces more honey than the inhabitants can consume. It also contains many gold and silver mines of great value.

The government is an absolute monarchy; and the sovereign is rich and powerful, and has subdued most of the petty states and kingdoms which border on his dominions. The natives are said to be idolaters, Mahometans, and Caffres; by the last of whom is understood infidels, or people destitute of religion. Under the name of Caffres also the Europeans comprehend negroes, who form the most considerable part of the inhabitants of Monemugi. The frontiers of this empire are occupied by the Giagas, or Imbis, who are the same savage and barbarous people that harass Mombasa and Quiloa. It is not improbable that they may also be the same as the Gallas, who infest and surround Abyssinia, and strike the inhabitants of that country with consternation and dismay. This being the centre of Africa, it gives birth to these monsters, who thirst for blood, and whom the emperor employs in his frequent wars with the neighbouring kingdoms. Whenever the approach of these cannibals is known, the inhabitants immediately abandon their country, and carry off all their moveable possessions.

The Giagas are also employed by the emperor against a republick of Amazons, who inhabit the frontiers of Monemugi, and into which country they make frequent incursions. The Giagas, however, keep them in awe, not so much by

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their superior strength and valour, as by their barbarity and the apprehensions they occasion of being roasted alive and eaten. Hence it is, that when their troops engage, the contest is obstinate and dreadful, for as no quarter is given, the fight is continued to the very last.

The commerce of this empire consists of gold, silver, copper, and ivory, which are exchanged for silks, cotton-cloth, beads, and such like trinkets.

SECTION VII.

Caffraria.

CAFFRARIA is bounded on the north by the country of the Bosjesmans, or wild Hottentots, on the west by the Great Fish river, and on the south and east by the ocean; and is situated between the thirtieth and thirty-fourth degrees of south latitude. A great part of this country exhibits a rugged and barren appearance; but there are vallies of rich pasture; and the hanging woods on the steep sides of the northern mountains are extremely beautiful. The soil produces millet and vegetables; but the natives are more inclined to a pastoral than an agricultural life. "Towards the setting of the sun the whole plain was covered with cattle, that came in vast herds at the signal of command, which was a particular kind of whistling noise made with the mouth. At another whistle the cows separated from the herd, and came forward to be milked. This and the management of the dairy form the chief employment of the men. In the morning a third signal sent the cattle out

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be great*." The milk of their cows when coagulated, is the principal food of the Caffres. This country abounds with a great variety of game; but the elephant and the buffalo have of late years become very scarce.

The Caffres have not contrived to draw any advantage from the possession of a sea-coast, nor do they follow any kind of fishing. Whether they are restrained by some superstitious attachment, which forbids them the use of fish; or their mode of life has hitherto prevented them from considering the means by which they might obtain a support from the waters, is unknown; but they scarcely know what kind of a creature a fish is. Nor in the whole extent of their coast, which is washed by the sea, and intersected by several large and deep rivers, is there a single boat or canoe, or any thing resembling a floating vessel.

The Caffres are supposed not to be the aborigines of the southern angle of Africa. They are surrounded on all sides by a people different from them in colour, in features, in form, in disposition, in manners, and in language; and it would, therefore, be absurd to consider them as indigenous to the spot they at present possess. To speculate on the origin of the Caffres, it is probable they are descendants of the Bedouin Arabs, who penetrated into almost every part of this continent. Certain it is, that much of the Arab features are visible in the countenance of a Caffre; and they greatly resemble each other in their way of life, their pastoral habits, and character.

* Barrow's Travels in Southern Africa.

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Perhaps no nation on earth, taken collectively, can produce so fine a race of men as the Caffres; they are tall, stout, muscular, well-proportioned, and elegant figures. They are exempt, indeed, from many of those causes, which, in more civilized societies, impede the growth and deaden the vigour of the human frame. Their diet is simple; their exercise of a salutary nature; and the air they breathe pure and salubrious: they are unacquainted with the use of enervating and deleterious liquors; and they eat when hungry, and sleep when nature demands ease and refreshment. In such a life, languor and melancholy cannot exist; and, in fact, the countenance of a Caffre is always placid and cheerful, and the whole of his deportment bespeaks peace and content.

Some of the Caffres are covered with skin-cloaks, but the greater part go entirely naked. The women wear on their heads caps of leather, ornamented with beads, shells, and pieces of copper and iron, which are disposed in a variety of forms. They have also long cloaks that depend to the calf of the leg. The chief of the Caffres have a long brass chain suspended on the left side.

Their villages consist of about forty or fifty huts, constructed in the form of bee-hives. That which is destined for the use of the queen stands at the head of the village, and is larger than the rest, and finished in a more elegant manner.

These huts are about ten feet in diameter, and eight feet in height. They are first shaped by frames of wood, and afterwards plastered over with a kind of mortar composed of clay and the dung of cattle; and, when this is sufficiently

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dry, they are neatly covered with matting. They are very warm, and completely proof against water.

The principal weapon of the Caffres is an iron spear from nine to twelve inches in length, which they call omkontoo, but the Hottentots give it the appellation of hassagai. They will throw this spear, with a tolerable degree of exactness, to the distance of forty or fifty paces. When in battle they receive the point of the hassagai on an oval shield, made of the hide of a bullock. The keerie, which is a stick about two feet and a half in length, with a round knob at the end, is less formidable than the hassagai, but used in the same manner. Every Caffre is a soldier and a tradesman. The former is not a profession, but undertaken according to the exigencies of the state of which he is a member. War is never carried on by them for the extension of territory or individual aggrandizement, but for the purpose of avenging some insult or act of injustice.

In that part of the country which lies on the east of the river Keiskamma, the inhabitants acknowledge and obey a common sovereign, whose name is Gaika; but on the western side, and among the emigrant Caffres, each chief is independent. Polygamy is allowed; but the circumstances of the common people will not permit them the indulgence of more than one wife. The females being considered as the property of their parents, are disposed of by sale; and the usual price of a wife is an ox, or two cows. Their laws are simple, and founded less on policy than on the unerring principles of nature. If a murder should appear to be committed by

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premeditated design, the perpetrator of the crime is instantly put to death. But should one man kill another in his defence, in a quarrel, or by accident, he must pay to the relations of the defunct a certain fine, which is generally fixed by the elders of the horde, according to the rank of the deceased. A chief has no power over the lives of his subjects; and should he put any man to death by design, or in the heat of passion, he would be expelled the community. Restitution is the only punishment of theft.

The Caffres believe in the existence of some invisible power, which causes men to die suddenly, or before they arrive at years of maturity; that raises the wind, and makes the thunder and lightning to injure, or terrify them; that gives the sun by day, and the moon by night; and, in short that created all those things which they could neither understand nor imitate. They know little more of astronomy, than that in about thirty days the moon will have gone its course, and that after twelve of them the same seasons will return. Their only chronology, which is registered by notches in wood, is kept by the moon, and seldom extends beyond one generation. Some great event, as the death of a chief, or the gaining of a victory, generally serves for a new æra.

Not the smallest vestige of a written character can be traced among them; but their language appears to be the remains of something superior to that of a savage nation. In the enunciation it is soft, fluent, and harmonious, and free from that disagreeable monotony, which is observable among a barbarous people. The Caffres differ very essentially from all the neighbouring na-

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tions; in the manner of their disposal of the dead. Funeral rites are bestowed only on the bodies of their chiefs, and on their children. The former are interred in the kraals, or places where the oxen usually stand at night; the latter are deposited in the hills excavated by the myrmecophagæ or ant-eaters. The bodies of the rest are exposed to be devoured by wolves, with which the country abounds.

CHAP. VII.

Hottentots.

THE country of the Hottentots is situated between the twenty-eighth and thirty-fifth degrees of south latitude; and contains the Dutch town at the Cape of Good Hope, which stands in thirty-four degrees fifteen minutes of south latitude, and in sixteen degrees twenty minutes of east longitude from London. The Hottentot nations are divided into sixteen in number: the Bosjesmans, the Chonaquas, the Sussaquas, the Odiquas, the Chirigriquas, the Greater and Lesser Namaaquas, the Attaquas, the Koopmans, the Hessaquas, the Songuas, the Dunguas, the Damaquas, the Gauroes, the Houteniquas, the Heykoms, and the Chamtours.

The soil in general is so amazingly rich as to be capable of producing every species of grain, herbs, and fruits: the country, indeed, about the Cape, is full of rocks and mountains, but their spacious summits are cloathed with rich pasture, enamelled with a variety of flowers of the most exquisite beauty and fragrance, and abound

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with delicious springs, which flow down the slopes, and meander through the vallies. The plains which intervene are as beautiful as the imagination can conceive, and charm the eye of every spectator, who is capable of relishing the exuberant productions of unassisted nature.

The Cape of Good Hope was first discovered by the Portuguese in the year 1493, but they established no settlement nearer it than on the banks of the Great Fish river. About the year 1600, almost every European nation began to visit the Cape in their voyages to the East Indies; and in 1620, a formal possession of it was taken by two commanders of the East India company, in the name of James, king of Great Britain; but it was no farther noticed, at that time, by the English government. In 1595, captain Van Riebeck having touched at this place with a Dutch fleet, and drawn a favourable conclusion of the fertility of the soil, the abundance of cattle, and the tractability of the natives, represented the great national advantages which might accrue from establishing a colony at the Cape of Good Hope. In consequence of these representations, the directors of the Dutch East India company fitted out four ships for the expedition, appointed Van Riebeck commander in chief, and vested him with full powers to treat with the Hottentots, and to make such discretionary stipulations as might conduce to the interest of the republick in general, and of the company in particular. Having arrived at the Cape, the Dutch commander presented the natives with a vast quantity of toys, trinkets, and liquors, to the value of 50,000 guilders; upon which the Hottentots, charmed with his

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generosity, gave them permission to settle among them, resigned a part of the country in their favour, and commercial regulations seemed to be established on the firm and permanent basis of reciprocal interest.

The difficulties which for a time impeded the extension of the settlement, were principally occasioned by the wild beasts of various kinds which abounded in every part of the country. Deprived, by their passion for intoxicating liquors and baubles, of the only means of existence, the natives began rapidly to decline in number; and the encroachments of the settlers were in proportion to the diminution of obstacles. No land was granted in property except in the vicinity of the Cape. A law was passed that the nearest distance from one house to another should be three miles; and on account of the scarcity of water, it frequently happened that many farms were much farther distant from each other. As the Dutch advanced, the natives retired; and those that remained with their herds among the new settlers, were soon reduced to the necessity of becoming their servants.

In 1795, the Dutch colony at the Cape surrendered to the arms of his Britannick majesty; but at the general peace of 1801, it was restored to its former possessors; with this agreement, that the port should be open to the commerce and navigation of the English and French nations. No permanent limits had been fixed to the colony, under the Dutch government: but during the period in which it was held by Great Britain, the territory composing the settlement of the Cape of Good Hope was defined; and its mean length from west to east was found to

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ber five hundred and fifty, and its mean breadth from south to north two hundred and thirty-three English miles, comprehending an area of 128,150 square miles. This great extent of country, if we deduct the population of Cape Town, is probably peopled by about fifteen thousand white inhabitants; insomuch that every individual possesses eight and one-half square miles of ground.

It has been supposed that the Hottentots and the descendants of the ancient Troglodytes, who were the posterity of Abraham by his wife Kethura. It is conjectured by a late writer, who travelled through this country, that they will become extinct. "These weak people," says he, "the most helpless, and in their present condition perhaps the most wretched, of the human race, duped out of their possessions, their country, and finally out of their liberty, have entailed on their miserable offspring a state of existence, to which that of slavery might bear the comparison of happiness. It is a condition, however, not likely to continue to a very remote posterity. The name of Hottentot will be forgotten, or scarcely remembered; and their numbers of late years have rapidly declined*." Various, it seems, are the causes which have contributed to the depopulation of this people; among which may be reckoned the impolitick custom of hording together in families; their extreme poverty; and the cruel treatment they receive from an inhuman and unfeeling peasantry †.

* Barrow's Travels in Southern Africa.

† When the English obtained possession of the Cape of Good Hope, they found that the Dutch had been in the

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The language of the Hottentots is harsh and disagreeable. It is a compound of the most extraordinary sounds. Almost all monosyllables, and the first part of compounded words, are expelled the mouth with a sudden retraction of the tongue from the teeth or palate, against which it had been pressed. The noise made by the dental is that which is sometimes used to express impatience; and the palatial is more full and sonorous, and nearly similar to the clacking of a hen that has chickens. Hence it is, that the language of the Hottentots has been called a monster, in which the ear can distinguish nothing articulate, and said to resemble the chattering of the magpye and the screaming of the owl. But when it is considered, that all languages, in their infancy, consisted probably of simple or monosyllabick sounds, to which various inflexions of the voice were applied for conveying a number of ideas, it will be confessed, that the mode adopted by the Hottentots for expressing a variety of objects, and for conveying ideas in a clear and a distinct manner, is extremely curious and extraordinary. The division of simple sounds into their elements, and by the various combinations of these elements to form an unlimited number of new sounds, was one of the most wonderful inventions of man, and far beyond the powers and genius of a Hottentot. But by means of a very few compound words and the clacking of the tongue, all that was necessary in speech was obtained. The language of the Hottentots, it is generally

habit of breaking criminals on the wheel, and of using the rack and torture for extorting confession.

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supposed, cannot be acquired by any European; but the difficulty of speaking it, which is chiefly occasioned by the action of the tongue, is soon overcome. Most of the Dutch peasantry in the distant districts have learned it; and many of them are so much accustomed to its use, that they introduce into their own language a motion of the organ of speech, sufficiently distinct to show from whence they obtained it.

The person of a Hottentot, while young, is by no means void of symmetry and beauty. They are well-proportioned and erect. No protuberance of muscle indicates strength; but the body is delicately formed, and marks the effeminacy and inactivity of the mind. They have large heads, lively eyes, a flat nose, thick lips, teeth white as ivory, hair resembling that of negroes and exceedingly black, and large broad feet. The colour of the skin is a yellowish brown, and not unlike a faded leaf, but very different from the sickly hue of a person in the jaundice, which it has been said to resemble. Some of the women, when young, and previously to their bearing children, might serve as models of perfection in the human figure. Their hands and feet are remarkably small and delicate; and in their gait they are not altogether devoid of grace.

The Hottentots are subject to no particular disease. Life is generally terminated by a gradual decay, and at an earlier period of existence than in most countries of a like temperature. It it is rare to see a Hottentot sixty years of age. When a man has become old and infirm, the son, or nearest relation, assembles all the male inhabitants of the kraal, or hamlet; informs

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them of his miserable condition; and requests that they will expel him from the society. This demand is always complied with. Having placed the decrepid old man upon an ox, a great part of the inhabitants accompany and conduct him to a hut erected for the purpose, in some remote and solitary spot. Here they deposit a few articles within his reach, and then depart, and leave this miserable outcast of society to perish of age and hunger, if he is not devoured by wild beasts.

Low, however, as they are sunk in the scale of humanity, their character seems to be much traduced and misrepresented. They are, in general, a mild, quiet, and timid people; entirely harmless, honest, and faithful; and, though occasionally phlegmatick, they are kind and affectionate to each other, and not incapable of strong attachments. A Hottentot would divide the last morsel he had with his companions. They are not defective in talent, but possess little exertion to call it into action. Their indolence is a real disease, the only remedy of which is terror. Rather than have the trouble of procuring food by the chase, or of digging the ground for roots, they will fast the whole day, provided they may be allowed to sleep. Eating and sleeping form their highest gratifications; and when they cannot indulge in the former, they generally find immediate relief in the latter. "To think," says the Hottentot, "is to labour, and to labour is the scourge of life."

Medicine and astronomy are two sciences, which may be supposed to have dated their origin from the first dawn of civilization: by the one, men were taught to strengthen the vital

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functions, and to repair their injured frame; and by the other, they became acquainted with the periods of seed-time and harvest. Among the Hottentots there are none, who professedly practise the healing art; and of the other they know still less. They have a name, indeed, for the sun, another for the moon, and a third for the stars; but this is the extent of their astronomical knowledge. They are, however, excellent marksmen with the gun; are remarkably expert in exploring a passage across a desert, or uninhabited country; and, by the quickness of their eye, will discover objects at an immense distance.

The custom of greasing the body and wrapping it in skins, has been the constant theme of abuse against the Hottentots, but without the smallest reason. In a hot climate, and where water is extremely scarce, it is a natural resource to anoint the skin lest it should become shrivelled and parched by the scorching rays of the sun, and has been adopted by most nations situated in or near the torrid zone. This custom, indeed, renders their effluvia disgusting to strangers; but tends to promote the activity of their bodies, and gives them a swiftness of foot equal to that of most horses. During the dry and sultry season, the men use no other covering than this unction; but in cold and wet weather, they wear caps made of lamb skins, and mantles, called crossas, thrown over the shoulders. These crossas serve for coverings by day, beds at night, and even winding-sheets after their decease. A beau will probably fasten a bracelet of beads, or a ring of copper, round his wrist, and powder his hair with a pulverized

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herb called buchu; but these generally constitute the ornaments of the other sex.

The Hottentot women, like those of most other nations, are fond of finery, and have their necks, arms, and legs, loaded with glass-beads; but the largest and most splendid of these ornaments are bestowed on a little apron, about seven or eight inches in width, which hangs from the waist, and scarcely reaches the middle of the thigh. A vast number of Dutch toys and trinkets are constantly imported, of which these people are extravagantly fond, and for which they foolishly barter their cattle and most valuable property. The men blow up the bladders of the wild beasts they have slain, and tie them to their hair as proofs of their bravery. They seldom go abroad without a stick of about a foot in length, to the end of which is tied the bushy tail of a wild cat, fox, or other animal; which serves as a handkerchief to wipe off the dust or sweat, and clean their noses.

They eat the entrails of beasts, after depriving them of impurities, and washing them in clean water. But, besides the flesh of cattle and certain wild animals, they also subsist on fruits and roots. They boil their meat after the European manner, but roast it differently. Few, however, are at any trouble in cooking their victuals; and they more generally prefer raw meat, which they tear in pieces with their fingers, and eat so voraciously, that the very sight of them is sufficient to nauseate a delicate stomach. They have some traditionary laws among them, which prohibit the eating of swine's flesh and of fishes without scales. The women are also forbidden to eat the blood of beasts, and

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the flesh of the mole; but this prohibition extends not to the men. In dressing their food, they use neither salt nor spice; but they are not averse to the highly seasoned viands of the Europeans.

The ordinary beverage of the Hottentots is milk or water, which are the natural liquid productions of their country; but, unfortunately for them, they are great lovers of wine, brandy, and arrack, which, if their circumstances permit, they drink to such excess, that they frequently become victims to this species of intemperance.

The houses, or huts, of the natives, are built in an elliptical form, and formed by fixing several large sticks in the ground, which are bent at the top so as to describe an arch, and covered with mats sewed together. The entrance is seldom more than three feet in height, and answers the triple purpose of door, window, and chimney. A few earthern vessels, intended for the purpose of dressing their victuals, constitute the whole of their furniture. Twenty, or more of these huts are generally placed together, in a circular form, and make what is called a *kraal*, or village, which frequently contains three or four hundred persons. Each kraal has an hereditary, as well as a general chief of the tribe, who is called *kongue*. To the latter it belongs to command the army; direct all their negociations; preside in the council, and judge such civil and criminal causes as are brought before him by appeal from the other kraals.

At the ceremony of a marriage, the men squat down on the ground in a circle, the centre of which is occupied by the bridegroom, and the

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women form a similar ring round the bride, at some distance. In this situation they continue, till the priest, entering first the circle of men, discharges a small quantity of urine on the bridegroom, who rubs it over his body with the greatest celerity; after which, the old gentleman proceeding to the other circle, performs the same office on the bride, who likewise rubs herself with this delicate liquid, after the example of the bridegroom. The priest then goes from the one to the other alternately, till his reservoir be exhausted; and whilst in the act of besprinkling them, repeats the following form of prayer: "May you live long together, and be happy! may you be blessed with a son before the end of the year, and may that son prove the comfort of your old age! and may he become a man of courage, and a great hunter!"

When an infant is born, it is rubbed gently over with cow-dung, which is dried by the sun, wind, or fire. They then gather a few stalks of figs, with the juice of which they wash the limbs of the child, in order to give them vigour and activity; after which, the whole body of the infant is besmeared with the fat of sheep or butter, and powdered with buchu, which they imagine contains very salutary qualities. The child is then named by one of the parents, being previously sprinkled with urine, and generally receives its appellation from some favourite beast. When the males reach their eighth or ninth year, they are deprived of their left testicle; and this operation is supposed to contribute to their agility in running. When they arrive at the age of eighteen, they are freed from maternal authority, and privileged to keep the company of the

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men. On this occasion, a considerable number of qualified males assemble in the village, and squatting down in a circle, place the candidate for manhood in the centre. They are then asked by the priest, or oldest person in the assembly, if they are willing to admit the youth into their society; and answering in the affirmative, the aged speaker addresses the youth, and informs him that he is deemed worthy of being a member of their community, and that it behoves him to bid an eternal farewell to all puerile amusements; and adds, that if ever he be found in the company of his mother, he will again be considered as a child, and expelled the society of men. After repeating these injunctions, the elder discharges a stream of urine on the noviciate, and pronounces with an audible voice the following benedictions: "May good fortune constantly attend thee! and thou live to an old age! May thy beard soon appear, and grow rapidly! and mayst thou increase and multiply!"

On the death of a Hottentot, the corpse is wrapped up in the crossa of the deceased; and after an interval of six hours, all the men and women of the village assemble, each sex forming a separate circle, and clapping their hands exclaim, "Bo, bo, bo!" which signifies, "Father, father, father!" Having deposited the dead body in the cleft of a rock, or the den of some wild beast, they fill up the grave with mould, stones, or sticks, to prevent the entrance of any voracious animal. Then returning to the village, they squat down in two circles, and renew their lamentations for the deceased, and two old men distribute their urine equally on each individual. If the person that is dead

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has left any cattle, the heir kills a sheep for the entertainment of the people, and wears the cawl round his neck till it falls off.

The crimes of adultery, robbery, and murder, are considered as capital offences, and punished with death. The culprit is placed in a circle, surrounded by the inhabitants with clubs in their hands, and the moment that sentence is pronounced by the captain of the kraal, he is dispatched with their kirri-sticks.

The religion of this people formerly consisted in acknowledging one Supreme Being, whom they called the God of Gods, and the creator and governor of all things, endued, as they believed, with unsearchable attributes and perfections, and whose residence is far above the moon. They offered him, however, neither presents nor victims, but made sacrifices and paid their adorations to subordinate deities, the principal of which was the moon, whom they thus addressed: "We salute thee!—Thou art welcome!—Give us fodder for our cattle, and abundance of milk!" But Mr. Barrow informs us, that no traces of religion are now to be found among them.

Some of the Hottentots, however, have been converted to Christianity, especially by the Moravian missionaries established among the Bosjesmans, whose proselytes increased to such a degree, during the time that this colony was in the possession of the English, that it was found necessary to send to Europe for more teachers of the gospel. The converts, on Sundays, regularly attend divine service, and appear at church neat and clean, and the very reverse of the rest of their countrymen; and their deport-

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ment is truly devout and commendable. They seem much affected with what is delivered by the missionaries, and tears frequently flow from the eyes of those, to whom the discourse is more particularly addressed*.

Having given a concise account of what seemed most remarkable in the manners, policy, and religion of the natives, we shall next proceed to describe Cape Town, and its principal edifices. This capital is pleasantly situated at the head of Table Bay, and affords shelter to ships in the harbour from the winds that blow from the west. The town consists of about eleven hundred houses, built with regularity, and kept in neat order; and is disposed into straight and parallel streets, which intersect each other at right angles. There are three or four squares, in one of which is held the publick market; another is the resort of the peasantry with their waggons, from the remote districts of the colony; and a third serves as a parade, for exercising the troops. Many of the streets are open and airy, and have canals of water running through them, walled, and planted with oaks, on each side.

The barracks, originally intended for an hospital, and for repositories of corn, are a large, well-designed, and regular building, which, with two of its wings, occupies part of one of the sides of the great square; and the higher apartments are sufficiently spacious for containing four thousand men. The castle is a magnificent and extensive edifice, which covers the harbour, and is an excellent defence against any sudden invasion. It affords every necessary ac-

* Barrow's Travels in Southern Africa.

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commodation for a garrison of one thousand men; contains very commodious and beautiful lodgings for all the officers of the company; and has magazines for publick stores. The other buildings are a Calvinistick and Lutheran church; a guard-house, in which the council of burghers meet for the transaction of business relative to the police of the town; a large structure, in which the slaves of the government are lodged; and the court of justice, where civil and criminal causes are heard and determined.

The government of the Cape is composed of eight councils. The first, or grand council, consists of the governor and eight others, who are generally the highest officers in the company's service; the second is the college of justice; the third takes cognizance of all breaches of the peace, and is dependent on the last; the fourth is called the court of marriages, and takes care that all nuptial contracts be entered into with the consent of the parents or guardians of both parties; the fifth is the chamber of orphans; the sixth is the ecclesiastical college; the seventh is the court of common council; and the eighth superintends all military regulations. The servants of the Dutch company amount to about six hundred, who are divided into two classes, the qualified and the unqualified: the former are those who compose the administration, and their clerks; the latter are the soldiers, artificers, and menial servants.

The garden belonging to the company at the Cape, which is one of the greatest beauties of the place, and perhaps the most extraordinary in the world, contains every fruit, flower, or shrub, that is valuable or curious in every part

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of the globe. It is large and spacious, and commands a delightful prospect of the surrounding country. The beauties of this charming spot are innumerable and inconceivable: thousands of various flowers strike the eye at once, and vie with each other in native splendour; groves of trees of every species spread their branches to the sun; and shady walks and elegant pavilions add to the scenery, and give the whole a romantick and enchanting appearance.

The three hills which form the Table Valley, are called the Table Mountain, Lion Mountain, and Wind or Devil's Mountain. The first appearance of so stupendous a mass of naked rocks as the Table Mountain, cannot fail of arresting the attention of every indifferent observer of nature, and must particularly interest that of the mineralogist. The north front of this mountain directly faces Cape Town, in nearly a horizontal line of about two miles in length. The summit resembles the leaf of a table, and appears at a distance smooth and level, but is craggy and uneven. In the middle are several chasms, which give to it the appearance of the ruined walls of some huge and terrible fortress. These walls rise above the level of Table Bay to the height of 3582 feet; and the east side, which terminates at right angles to the front, is much higher. Upon some parts of the summit, between the masses of solid rock, are several sorts of beautiful shrubs; and stately trees grow in the chasms. During the dry season, from September to march, the top of this mountain is frequently enveloped in a cloud, which has not been improperly termed the *Table Cloth*. From this cloud issue the south-east winds, which blow

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with incredible fury, and threaten every thing within their reach with instant destruction. When the sailors perceive the summit of the mountain enveloped in this cloud, they say, "The Table is covered, we must prepare for the storm*."

The Lion Mountain is contiguous to the sea, extends towards the north, and is separated from Table Mountain by a small chasm. The depredations of time and the force of torrents having carried away the looser and less compact parts, the summits of these three mountains have become disunited, but they are still joined at a very considerable elevation above the common base. The height of Lion Mountain is 3315 feet; and the upper part consists of a solid mass of stone, rounded and fashioned similar to a work of art, and from some points of view very much resembles the dome of St. Paul's cathedral in London. The Wind or Devil's Mountain is two thousand one hundred and sixty feet in height, commands an extensive prospect of the whole surrounding country, and abounds with excellent pastures.

In the Cape colonies is abundance of cattle of every description, particularly of cows and sheep: the former of which, when young, are so exceedingly wild, that it is dangerous to approach them; and the latter are chiefly distinguished by their long tails, though this is by no means an appendage peculiar to those in this part of Africa. In this country are two species of tame hogs; one of which has no bristles, and was originally

* A similar phenomenon sometimes appears in certain parts of the counties of Cumberland, Westmoreland, Lancashire, and Yorkshire.

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imported from the island of Java. Horses, which were at first brought from Persia, are now very numerous. A pound of tobacco will procure a fine fat ox; and sheep and other animals are proportionably cheap. The buffalo is the strongest and the fiercest of the bovine genus; and nature seems to have intended it for producing extraordinary effects. The fibres of its muscles are like so many bundles of cords, and they are covered with a hide little inferior in strength and thickness to that of the rhinoceros. It is very curious and remarkable, that the teeth of this species of buffalo shed at all times be so loose in the sockets, as to rattle and shake.

The wild beasts, however, make terrible havock among the tame animals, and kill vast numbers merely for the sake of sucking the blood, as they generally leave the carcase untouched. Of these the lion is the most formidable and destructive, and usually prefers the blood of the Hottentots to that of any other creature. The rhinoceros also attacks men with great fury; and is the most implacable enemy of the elephant, the belly of which it rips open with the horn that protrudes from its snout, and leaves the wounded beast to expire. Among the other wild animals of the Cape, are goats of various species, baboons, porcupines, earth-hogs, and a remarkable creature to which the Dutch have given the appellation of stinkbingsom, or stink-box. The last mentioned animal is shaped like a ferret, and is about the size of an ordinary dog. When pursued it emits an odour from its tail so strong and disagreeable, that no creature can endure it, and which serves as an effectual means of defence against every enemy. The zebra, or wild ass,

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the skin of which is spotted and streaked, is also common in this country; and there is an abundance of wild-cats of different species, and of an infinite variety of colours.

Of the feathered race, ostriches are remarkably numerous; and so heavy that they are incapable of flying, and using their wings only by way of sails, skim along the ground. They are easily tamed, and many of them are kept in the Cape fortress. The flamingo is a beautiful bird, rather larger than a swan, and has a neck proportionably longer; its bill is broad, and the upper mandible crooked, and bends very considerably over the under one. Its neck and head are as white as snow, the upper part of the wing-feathers are of a flame-colour, and the lower part black. Its legs have an orange tinge, and are much longer than those of the stork. The serpent-eater, or spoon-bill, is rather larger than a goose, and has a long, straight, and broad bill, greatly resembling a spoon. This bird is never molested by the natives, on account of its destroying serpents and other venomous creatures. The knor-cock and knor-hen, however, are among the most remarkable birds, with which this country abounds, and serve as sentinels to the rest of the winged tribes. No sooner do they discover a man, than they give timely warning of the approach of danger, and make a loud noise, which seems to express the words *crack! crack!* on hearing which, the other birds immediately take wing and fly away. This bird is about the size of a common hen, and has black feathers on the crown, but the rest are variegated with red, white, and ash-colour. It has a short and black beak, and yellow legs;

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and its flesh is esteemed very delicious. In addition to these, this country affords various species of eagles; the blue bird, which differs from the starling in nothing except in colour; the gnat-snapper, or honey-eater, which subsists entirely on honey, and directs the natives to the stores of the industrious bee; the edolio, which perfectly resembles the cuckoo; with the several species of wild and tame fowls, that are common to Europe.

There are great numbers of reptiles, some of which are perfectly innocent, and others of the most malignant nature. The asp is very common and so is also the tree-serpent. This latter reptile received its appellation from lodging principally on the boughs of trees, from whence it darts at any living creature that approaches within its reach. It is about two yards in length, and nearly an inch in thickness. The dipsas, or thirst-serpent, which is also to be found in some other parts of Africa, is often to be met with here. It is about three quarters of a yard in length, and has a broad neck and sable back. The bite of this reptile causes an immediate inflammation, which is speedily followed by an unextinguishable thirst, unless some antidote be applied. The most general method of curing the bite is to lay open the wound, to apply a detersive plaister, and to abstain from all kinds of liquor, till the infection be drawn out. The hair-serpent, which is upwards of a yard in length, is considered as the most subtle and malignant of all others; nor can any thing but an instant antidote prevent its fatal effects. Some persons have asserted that the head of this serpent contains a stone, which is an efficacious remedy

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against all animal poison; but a gentleman of indubitable veracity, who had dissected a head of this reptile, affirms that he could discover no such thing. The serpent-stones, indeed, are fabricated by the Brahmins of India, who alone possess the secret of their composition. These stones have the shape of a bean, and being applied to a wound will extract the poison; but their origin has been falsely ascribed to the hair-serpent, since they are certainly artificial productions. The middle of the stone is of a whitish, and the rest of a blue colour. It adheres closely to the flesh, and having absorbed as much poison as it can contain, drops off, and is put into milk for the purpose of discharging itself. It is then repeatedly applied till all the poison be extracted, after which the wound will be soon healed.

Scorpions are so exceedingly numerous, that it is dangerous to remove any articles where these creatures are usually found. Their sting produces excruciating pain, but is seldom fatal, unless the proper and well-known modes of cure be unpardonably neglected. In short, no country in the world abounds more with living creatures, innocent as well as noxious.

The sea on this coast is plentifully stocked with fish, and other marine animals, some of which are unknown to Europeans. The torpedo or cramp-fish is frequently caught at the Cape, is of a circular form, and generally weighs about a quarter of a pound. The head does not project from the body; its eyes are small, and its mouth is shaped like a crescent, above which are two holes that are probably its nostrils. The back is of an orange colour, the belly white, the

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tail slender, and every part of the skin smooth and destitute of scales. Though this fish is no ways singular in its shape or size, it has properties for which philosophy has in vain attempted to account. Every person that touches it with a stick feels his limbs cramped and benumbed in such a manner that he cannot move, and particularly those parts which are nearest the fish. This extreme torpidity seldom continues longer than two minutes, but its effects will not wholly cease in less than half an hour.

During the months of May, June, July, and August, gold-fish are seen in prodigious shoals near the Cape, but in no other part of the year do they appear. These fish differ very much from those in China, and have only a circle of gold about each eye, and a streak along the back from the head to the tail. Their length is about a foot and a half. The flesh is of a reddish colour, and of a delicious taste, and is esteemed not only wholesome, but also medicinal, especially in purifying the blood and juices.

The silver fish caught at the Cape very much resemble carp in shape and flavour, and commonly weigh about a pound each. Their skins are white, and streaked longitudinally with a bright colour like silver. They generally keep out at sea, except at particular seasons, when they enter the mouths of rivers in prodigious shoals.

The fish called the bennet is about the length and thickness of a man's arm, and has large scales of bright purple, variegated with streaks of gold. The flesh has a crimson colour, is divided into several parts by a kind of membraneous substance, and is esteemed agreeable and wholesome.

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There are two kinds of brassems, the flesh of which is delicate and pleasant; and besides these, soles, muscles, crabs, and oysters, are found in abundance; dolphins are frequently seen in the bay after a strong gale of wind. A species of the asterias, or star-fish, and the paper nautilus are likewise common. These not unusually are found in the cabinets of European virtuosi.

Whales are numerous during the winter season in all the bays of Southern Africa, where they are caught with more facility than in the midst of the ocean. They seldom exceed sixty feet in length, and their bones are of little value; but as each fish yields about ten tons of oil, they are deemed of sufficient consequence to attract the attention of a company which has been established within these few years, for the purpose of carrying on a fishery at Table Bay.

The shells are not very numerous in this part of the African coast; the most common are of the univalve tribe; and as the peninsula is destitute of lime-stone, these are frequently collected and reduced to lime.

To enter on an enumeration of the insects that people this region, would be foreign to the design of our work: to the inquisitive naturalist they have often presented an ample field for research and examination. In a word, the country round the Cape is rich to exuberance, both in animal and vegetable productions; a few of the latter we shall embrace this opportunity of particularizing, convinced that a description of nature never fails to interest, and to command attention.

Though timber is extremely rare and expensive, little pains has been taken in the vicinity

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of Cape Town to promote its cultivation. Plantations indeed of stone-pine and white poplar, with avenues of oak-trees, are sometimes seen near the country houses, but the timber they produce is seldom equal to what might be expected from the rapidity of their growth. The sides of the hills, however, near the Cape, are naturally clothed with the silver-tree, the conocarpa, and various others, which are collected for the purpose of fuel in great abundance.

Various exoticks might, no doubt, be successfully cultivated here. Already, the cotton plant, indigo, the sugar cane, tea and coffee plants, are to be found in different parts of the colony, and seem to flourish as well as many of the indigenous productions.

Two species of the wax plant *(myrica cerifera)* are abundant in the sandy flats. The dwarf mulberry, the palma christi, and the aloe, also grow in great luxuriance and plenty.

From the approximation of the Cape olive to the cultivated plant of Europe, it is matter of surprise that the latter has never been introduced, since its success appears undoubted, and the colony is destitute of any vegetable oil, that is fit to be applied to culinary purposes.

Many of the tropical and most of the European fruits are reared at the Cape ; and the table is constantly supplied with a variety of choice productions, either green or dry, such as China and mandarin oranges, grapes, figs, guavas, apricots, peaches, pears, pomegranates, apples, quinces, strawberries, walnuts, almonds, chesnuts, and mulberries, all of excellent quality and easy purchase.

The vineyards, fruiteries, and gardens, are

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commonly divided into squares, and defended from the parching influence of the south-east wind by cut hedges of quince, oak, and myrtle.

Barley, the principal grain in the peninsula, is chiefly raised in open grounds; but beyond the isthmus, and along the western coast, grain is cultivated to great advantage.

At the close of the rainy season, which generally takes place in September, the plains beneath the Table Mountain and on the western shore of Table Bay are beautifully enlivened with the large othonna, which springs up in delightful luxuriance from a verdant carpet of the creeping trifolium melilotos. Equally numerous are star-flowers, with a regular radiated corolla, either of a fine yellow or the purest white, occasionally broken and diversified with violet and deep green; while the oxalis cernua, varying its colour through every tint, from the most brilliant red and purple down to the most unsullied white, increases the beauty of the charming landscape.

Again, when the beams of the sun are withdrawn from the gay parterres, and the painted family of Flora begin to close their odoriferous petals, the modest ixia cinnamomea, which has remained shut up and invisible under the meridian day, begins to unfold its delicate blossoms, and perfumes the evening gale with the most refreshing sweetness.

The mororera, the iris, the gladiolus, and the antholiza, each furnish a variety of species, equal in grace and elegance to the ixia. The slopes of the hills are richly covered and perfumed by an abundance of geraniums; and in the liliaceous class, the amaryllis attracts the notice of every lover of vegetable nature.

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Among the deep foliage of the oak, and the browner hue of the stone-pine, the soft and silvery leaves of the protea argentia serve to diversify the scene, and to add beauty to the sylvan walk. Extensive plantations of this tree environ the bottom of the Table Mountain, and both hills and vales are occasionally enlivened with various species of heaths, which may well rank among the most elegant and attractive of African plants.

Amidst the swamps which occupy part of the flat summit of the Table Mountain, the eye is delighted with a variety of handsome shrubs, among which are found in abundance, a tall frutescent plant, denominated the cenœa muconata, and the physodes, a species of heath, whose delicate bloasoms, highly glazed by a glutinous coating, exhibit a charming appearance under the cheering effects of the solar rays.

Such is the general picture of vegetable nature in the vicinity of the Cape; its full detail would employ the labours of the botanist for years, after all that has been already written on the subject.

The seasons are exactly the reverse of those in Europe. Spring, which commences with September and ends with December, is by far the most agreeable season here, as, indeed, it is in most countries. The summer, from December to the end of March, is rather sultry; the autumn, from March to June, is distinguished by a variety of weather, though generally pleasant towards its close; and the winter, from June to September, is usually rainy, cold, and stormy.

On the summit of the Table Mountain the temperature is considerably lower than in Cape

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Town, during the clear weather of winter; and in the summer the difference is still more perceptible, when the head of the mountain is enveloped by a fleecy cloud, not inaptly termed "the table-cloth."

Of all the winds which blow here, the south-east and north-west are the most powerful: the former is extremely violent when the cloud rests upon the mountain, and generally predominates from the end of August till the middle of May. The latter commences about the end of May, and blows occasionally till the termination of August. The approach of winter is generally indicated by the subsidence of the winds, and the disappearance of the fleecy cloud. These tokens are succeeded by heavy dews, thick fogs, and cold northwesterly winds, accompanied by violent storms of thunder, lightning, and rain. At the expiration of three days, however, the atmosphere generally begins to brighten, and the mountains on the continent appear with their tops buried in snow, and a light sprinkling of the same is seen about the head of the Table.

The nights are always cool, though the mornings are sometimes close and sultry: a south-east breeze generally springs up about the middle of the day, and gradually dies away as evening approaches. The general standard of the temperature of Cape Town, during the winter months, is from fifty degrees at sun-rise to sixty at noon; and in the middle of summer the thermometer ranges from seventy to ninety.

The barometer varies little compared with what is observed in our climate. The south-east winds rarely occasion an alteration in the

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tube of more than the fifteen hundredth part of an inch. The regularity of the seasons indeed is wonderful here; and by the daily gales which blow over Cape Town, a perpetual circulation of air is kept up, which not only contributes to the comforts but to the healthiness of the inhabitants, among whom few diseases are known, except such as are the result of pernicious habits.

END OF THE THIRTEENTH VOLUME, OR THE FOURTH OF THE MODERN PART.

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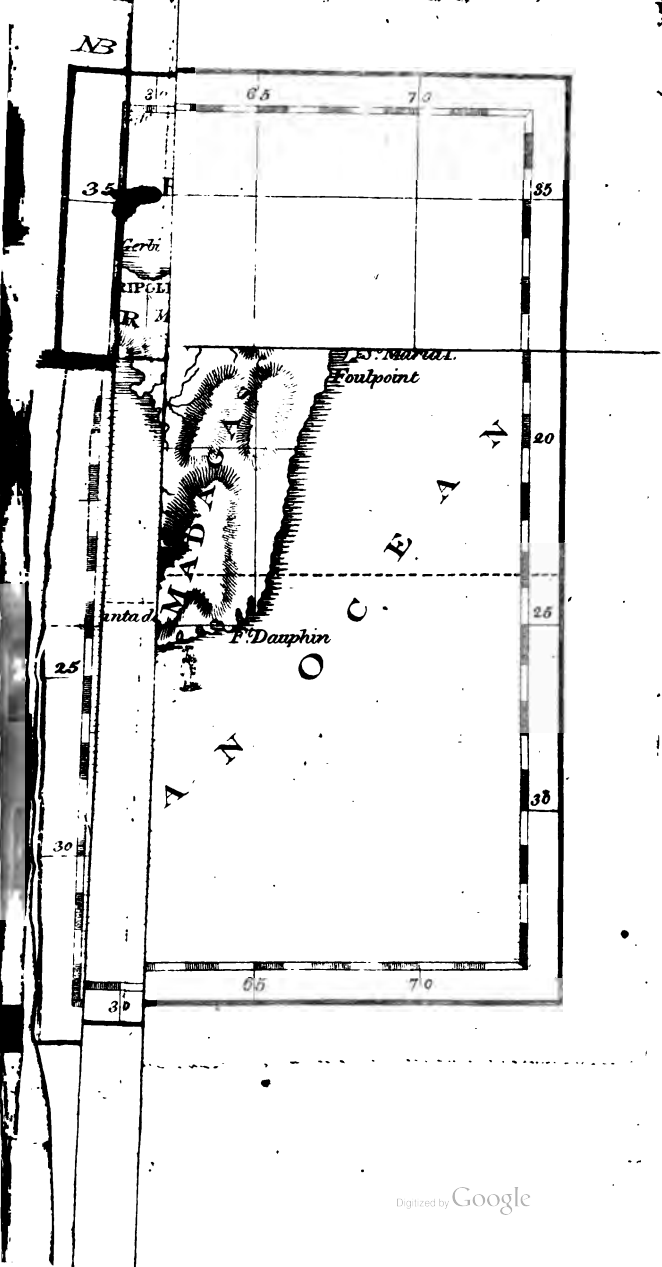

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